



Malaysia message

SINGAPORE.
AUGUST, 1937.

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PERSONALS

BISHOP EDWIN F. LEE motored to Penang July 2nd and 3rd to be present July 4th for the dedication of the new Chinese Methodist Church. He returned to Singapore July 7th.

BISHOP EDWIN F. LEE visited Sibü and Kuching (Sarawak) during June in connection with the Preacher's Training School held from June 17-23. Preliminary arrangements were made for the opening of work among the Dyaks in Borneo. A trip was made to Kapit in company with the Resident and conversations were held with the Government Secretary in Kuching.

The following upcountry missionaries and Methodist laymen were present in Singapore for the midyear Finance and Field Reference Committee meetings. For the W.F.M.S.: Misses Bunce, Traeger, Urech, Olson, Dirksen and Marsh. For the Finance Committee meetings: the Revs. M. Dodsworth, Fred David, L. Proebstel, T. Huang, Yau Yee San, C. E. Fang, Abel Eklund and P. L. Peach. Mr. Ho Seng Ong of Malacca, Mr. P. B. Bell of Ipoh and Mr. T. W. Tambyah of Malacca were also present. The two Committees meeting in joint session unanimously decided to approve the experimental scheme for closer cooperation in the work of the Woman's Foreign Missionary Society and the work of the Board of Foreign Missions in Malaya. The joint committees appointed to work out the details of cooperation are to be called the Mission Work Committee and the Joint Committee on Programme and Policy.

Mrs. EDWIN F. LEE, addressed the Fortnightly Club, at the Y.W.C.A. Singapore, Monday, July 19th, on the subject of "Bali". Her speech was reported at length in the Singapore Free Press the following morning.

The REV. H. B. AMSTUTZ was required to return to Singapore by the same boat he travelled on to Sibü, Borneo, because of illness. Together with Mrs. Amstutz and Bruce, he travelled by car, July 12-13, to Taiping, where the family is spending a month recuperating and vacationing at the Nest, Maxwell Hill. We are glad to learn that Mr. Amstutz is making rapid progress toward recovery.

Mrs. R. L. ARCHER, returned to Singapore from Hong Kong June 8th, after an absence of several months. Her health is improved, although she still suffers from occasional relapses of fever.

The Rev. BURR H. BAUGHMAN sailed from Penang for home leave, July 31st, by the S.S. Kumsang, which sailed also from Singapore a few days later. He transfers to the N. Y. K. line at Hong Kong for passage to San Francisco.

Miss HAZEL DEPLER, leaving Bukit Mertajam July 31st, sailed from Singapore for home leave by the S.S. Andre Lebon, August 3rd.

Mr. HERBERT H. PETERSON, returning from furlough, arrived in Penang by S.S. Potsdam, August 1st. He joins the staff of A. C. S., Penang, succeeding Mr. Burr Baughman.

The REV. and MRS. PAUL H. SCHMUCKER, and son James Paul, returned from furlough by the S.S. Haruna Maru, arriving in Singapore July 21st. They left Singapore by the S.S. Angby, July 28th, for Malacca where they are to be stationed for the time being.

The REV. AND MRS. EGON OSTROM, son David and baby daughter Joyce, returned from furlough, arriving in Singapore July 23rd on the S.S. Kawala. They sailed the same day for Sumatra on the S.S. Johann DeWitt. For the remainder of this year they will be stationed in Medan.

The engagement is announced between MR. JOHN BISSICKS BARNES, son of the late Mr. Frank B. Barnes and Mrs. Barnes, formerly of Reading, Berks, now of Golders Green, N. W. 11, and EVELYN, youngest daughter of the late Rev. W. E. Horley, M.B.E. and Mrs. Horley, formerly of Singapore, now also of Golders Green, London, N.W. 11.



MISS MARY MEYERS, formerly Methodist missionary of Malaya, was recently honoured on the occasion of her 25th anniversary of missionary service in Batavia, Java. When the Methodist Church withdrew from Java in 1929 Miss Meyers continued her association with the organization in the Mangga Besar church in Batavia. At a reception held

in her honour a large company of friends and members of this church greeted her with gifts and flowers in appreciation of the unselfish service she has rendered.

Malaysia Chinese Mission Conference

Tentative dates suggested by Bishop Edwin F. Lee for the next session of the Malaysia Chinese Mission Conference are from Thursday, December 16th to Monday, December 20th. As the past year and congregation of the new Chinese Methodist Church have invited the Conference to meet in Penang it seems most likely that Penang will be the location of the next Conference. We know it will be a great privilege to the Malaysia Chinese Mission Conference to meet in the lovely new church building in Penang.

Church of England News

The RT. REV. B. C. ROBERT, Bishop of Singapore, sailed for six months home leave by P. & O. liner Carthage, Friday, July 16th. Mrs. Roberts at her two youngest children went home in February of this year.

The Ven. ARCHDEACON GRHAM WHITE, chaplain of St. Andrew's Cathedral, returns from home leave August 9th, and will be Commissary during the Bishop's absence.

The REV. NIGEL WILLIAMS, present acting chaplain, will return to New Zealand with his wife on August 17th, after having spent nine years in Malaya. He will probably take up parish in the North Island of the Dominion. The REV. D. E. J. HODGE, formerly minister at Taiping, has been transferred to Singapore, to act as assistant chaplain. He succeeds the REV. G. B. THOMPSON, who has left for home leave.

Born to The REV. & MRS. W. A. SCHURR on 28th July a daughter MARGERY ALETHA.

The REV. and MRS. McFERREN, new missionaries for Sumatra, sail from Seattle August 13th by the "Hikaw Maru". They are due to arrive in Singapore on the s.s. "Hakone Maru" September 15th.

The REV. and MRS. THEODOR RUNYAN of Ipoh announce the birth of a daughter Suzanne born July 11th in Penang.

The REV. and MRS. C. D. PATTERSON and two children sailed from Seattle on the "Heian Maru" July 23rd and will arrive in Singapore from Yokohama on the "Yasukuni Maru" August 31st. They will proceed at once to Bukit Mertajam where they are to be stationed for the coming year.

MR. and MRS. G. L. PEET of Singapore and two children sail for home leave September 3rd on the s.s. "Christian Huygens". They plan to spend their furlough in England.



yes—they're blue.....!

And this is an old trick of Mary's—generally means she is going to ask for something! "Will you buy me....." "May I have....." "Daddy I want a....." and she'll get it in the end. Last week for instance she was noticed with her head buried too far into a picture book. Daddy suspected bad lighting so he bought a dozen new COILED-COIL CROMPTONS. Since then it's been a different home bright and cheerful.

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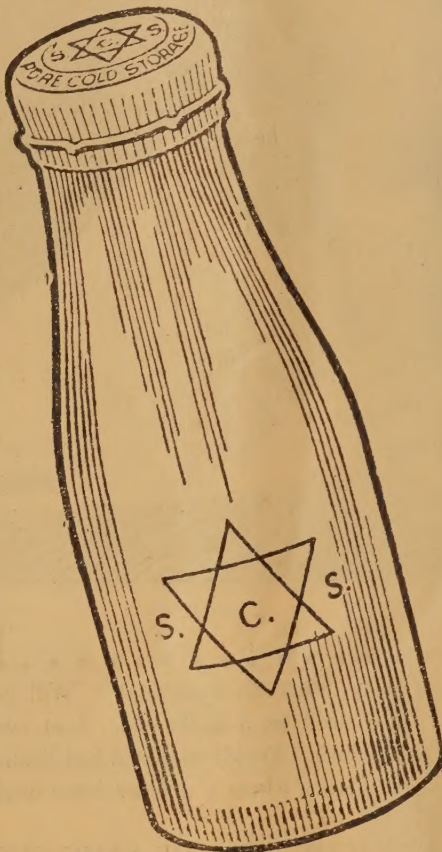
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JESUS CHRIST AND MODERN CULTURE

BY DR. EDWIN LEWIS

SIMPLE-MINDED people may believe the Gospel, but the correlation of the Gospel with the contemporary culture is a task calling for the greatest gifts of heart and mind that can be secured. One of the tasks of a Mission like this is at this point—to send forth into the world not only a band of men and women whose hearts God shall have touched, but a band of men and women also whose minds shall have been severely disciplined and who will know how to meet the attacks of unbelief and doubt. In so far as we do this, we are in a great succession. The man who is at one and the same time a believer in the grace of God and a believer in the power and dignity of reason has no need to be ashamed of the illustrious line from which he has sprung. The story of the Christian mind across these two thousand years is a great story. Do not forget that the brains of the western world have been consecrated to the cause of Jesus Christ! Origen, Athanasius, Augustine, were not fools. Carry on the tale: John of Damascus, Anselm, Albert the Great, Abelard, Thomas Aquinas, Duns Scotus, Roger Bacon, Dante, Erasmus, Luther, Melancthon, Calvin, Pascal, Bellarmine, Wesley, Edwards, Schleiermacher—these were not men who did not know what was going on in their day. They represented the acme of intellectual attainment, and at the same time they were men of simple and devout faith. Judged by the times in which they lived, they were supreme examples of the conjunction of modernity and Christianity. They knew all the arguments against God, but they believed in God. They knew all the arguments against Revelation and Incarnation and Atonement and Redemption, but they believed in Revelation, and they believed in Incarnation, and they believed in Atonement, and they believed in Redemption. They knew what it was to doubt, but they conquered their doubts. They knew what some of them called “The Dark Night of the Soul” but they passed through it into the light again. They lived in periods of change just as we do—change in things intellectual, change in things political, change in things social and economic—but throughout these changes they preserved the continuity of the Christian faith.

We are the successors of men such as these. They were modern men, and they believed. They knew the charm of culture, but they also knew the power of the Gospel of Christ. What God has joined

together they would not put asunder. Rather would they have had their tongue cleave to the roof of their mouth, and their right hand lose its cunning, than that they should, in the name of earthly wisdom, be disloyal to the Lord who had redeemed them. The world is calling for such men today. The church is calling for such men today. I do not say that the Christian faith through the years has not gathered certain extraneous accumulations that need to be laid aside. I do not deny that the modern Christian is faced with the problem of adjustment, adaptation, correlation. But what I do say is that the correlation has to be made at the circumference of Christian truth, and not at its vital core. If we retreat before the forces of unbelief, we are not only weakening the Church: we are also weakening the cause of that one Christ in which alone lies the hope of the human race. Do not forget that the cause of Christ is the cause of man! Do not forget that if the human race banished Jesus Christ, it at the same time opens the flood-gates of its own destruction. “I am the light of the world,” said Jesus. If that light goes out, by what other light will men find their way? There is no other. The Gospel of Christ is a Gospel of the whole man. Christian education is education of the whole man. Whatever is anti-Christian is in the end not true. Whatever is true in the nature of things is susceptible of the most complete appropriation by the Christian mind. “God hath yet more light and truth to break forth from his holy Word,” said Pastor John Robinson to the Pilgrims as they were about to sail from Holland. By “the holy word” he meant the Bible. But there are two Words of God—the Word that meets us in the Bible, and that other Word that is spread all around us in nature, in history, in music, in art, in poetry, in the amazing web of life itself. The God who speaks in the one speaks in the other. As we study that Word which is the Bible, more light and truth breaks forth from it. As we study that other Word of God which is life, from it also breaks forth more light and truth. They are the two Words of the one God, and the more we understand the one, the more we shall understand the other. Our task and our privilege is to grow in that twofold understanding—

“Till heart and mind according well
Shall make one music before...but vaster”

(Fiske).

FROM THE EDITOR'S DESK

The Malaysia Message

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MALAYA'S SPIRITUAL QUEST

"Ye shall know the truth and the truth shall make you free."

"The task of the missionary is to hand on the rich experience of the Church, and to enter into partnership with the people of Asia in a great spiritual quest. It will become increasingly clear, as the mystically-minded followers of Christ meet with men of like temperament in Buddhism, that they have already much in common; and already some of the best of these Buddhist leaders are saying, We see your Christ because we have seen our Buddha. Others are saying that, at any rate for the masses, Christianity makes possible the ideals which Buddhism holds forth." It would be hard to find the task of the missionary more clearly and forcefully defined, as he deals with the cultured people of Asia, than in these words of Dr. Karl Ludwig Reichelt who has worked with outstanding success for thirty-four years among the Buddhists of China.

Because Christianity has come to this land in Western garb and in predominantly Anglo-Saxon forms of thought, there is great danger that the Christian Church will retain its Western form too long and too rigidly and thus fail to make the needed and necessary adaptation to the culture and thought forms of the Orient. Sadhu Sundar Singh has reminded us that "the Water of Life has hitherto been offered to thirsting souls in India in a European vessel. Only when it is given in an Eastern bowl will it be accepted by simple men and women who seek the truth."

In such characters as Sadhu Sundar Singh we see the Christian Gospel assimilated and adapted to the Orient. "Here is an Indian soul, who has remain-

ed as genuinely Indian as possible, in the best meaning of the word, while becoming absorbed in the love of Christ and completely accepting the Gospel.... What is typical about him is not a fusion of Christianity and Hinduism but a fresh presentation of Biblical Christianity that is in many ways stimulating and illuminating for ourselves." (Archbishop Söderblom)

The Jerusalem meeting of the International Missionary Council was profoundly significant for its restatement of the aims and methods of the Christian missionary enterprise. Dr. Rufus Jones has stated the aim in these words: "We shall go as those who find in the other religions which secularism attacks as it attacks Christianity, witnesses of man's need of God and allies in our quest of perfection. Gladly recognizing the good they contain, we bring them the best that our religion has brought to us, that they may test it for themselves. We ask them not to judge us by what we have as yet made of our Christianity, but by that better and more perfect religion to which in the province of God we believe our Master is leading us." (Vol. 1, p273, Jerusalem Meeting of I.M.C.)

It would be hard to find any missionary who has been more successful in reaching this ideal than Dr. Karl Ludwig Reichelt of the Inter-Scandinavian Mission to the Buddhists of China. In the Christian monastery and institution Tao Fong Shan, situated on a mountain ten miles from the centre of the city on the Island of Hong Kong, a most remarkable piece of missionary work is being done among Buddhist and Taoist monks and priests. Dr. Reichelt has expressed the aim of this mission as follows:

"We will approach these religious people in a sympathetic way, using the points of contact which exist in all the greater systems of religion at the same time faithfully laying stress on the uniqueness of Christianity, showing them that their highest aspirations may be fulfilled in Jesus Christ, the all-embracing Word of God, the Eternal Logos, which 'shineth in the darkness' and 'lighteth every man that cometh into the world.' We firmly believe that all that is good and true in every religion and in every culture originates in Christ as the Eternal Logos, through whom all things are made in whom they have their real life and light." (International Review of Missions April, 1937).

Such work on the part of the missionary demands the highest intellectual and spiritual preparation. It demands knowledge rather than prejudice, sympathy rather than condemnation, fellowship rather than controversy, the sharing of spiritual discoveries rather than domination by dogmatism or cultural bigotry. The Christian's task must be to imitate Christ and to present His ideal of the Kingdom of God among men, as one who "came not to destroy but to fulfil."

TRIBUTES TO BISHOP W. F. OLDHAM

Given on the occasion of the Funeral Services,

First Methodist Episcopal Church, Glendale, Cal. April, 1st 1937.

R. R. E. DIFFENDORFER of the Board of Foreign Missions:

"Bishop W. F. Oldham was the last of a great group of 'international circuit riders', who, in Methodism's missionary days helped spread Christianity across Asia and South America. This extraordinary apostle, this man who could literally say with Wesley—'The world is my parish', numbered among his intimate friends and co-laborers for the Kingdom of God men as William Taylor, James M. Thoburn, Frank W. Warne, William Butler, Charles W. Drees and a host of others; and today, in many parts of the world are Christian leaders who looked to him as their spiritual father. In four major fields and in four major capacities, Bishop Oldham touched and shaped mold the missionary service of the Methodist Episcopal Church, as a pioneering missionary in Malaya, as a missionary Bishop in India, as a corresponding secretary of the Board of Foreign Missions, and as a Bishop assigned to oversight of Methodist work in South America."

E. L. OECHSLI of Los Angeles, Cal.

I suppose there are a host of people who, when the news comes to them of the passing of our beloved Bishop Oldham will have a flood of memories flashing through their minds. I shall never forget the first time I heard him speak at a great missionary meeting in Boston, and then in Baker University out in Kansas when he spoke in the chapel, and I followed him to the railway station, for an opportunity to talk with him and ask if there might be a chance of my going to Malaya. Then again in the chapel at Boston University, in his characteristic way, with that touch of humorous whimsicality which he so often used. In that address he said he wanted to make seven points, first—Bombay; second—Calcutta; third, Singapore, and so on around the world. He said "I want seven men and their wives to go out to these places and I would be interested in talking with young men who want to go." Scores of men interviewed him all day. A few months later seven couples, one of them Mrs. Oechsli and myself, went to these seven points. What inspiration he gave to us in that chapel in Boston; how he touched our lives with something of the living presence of God Himself. Surely he walked in the presence of God; all of us have felt that touch of life.

These last few days and weeks, what a blessing has been after that very serious illness of some time ago that he came back and seemed to recover his strength and health better than for some time; the

old flash of his eye; that sense of humour and wit that was constantly flashing forth from him. I count it one of the great privileges of my life to have been permitted to be with him during these past few months. Before I went we usually had prayer together; how his face shone when we sang and prayed together.

On his 75th birthday friends gathered with him in Columbus, Ohio to celebrate that event. How characteristic are his words!—"Oh, my friends, my friends! I am so happy with Mrs. Oldham to be in the presence of these loving and gracious friends and to look at these dear ladies, who waited on this table—everyone of them a personal friend. Everything has been done with a loving hand.

"Now I understand what old Doctor Samuel Johnson meant. David Garrick had built him a house and insisted that Doctor Johnson should visit it. The old moralist tramped through the house saying, 'Oh, Davey, Davey, this is the kind of thing that makes it so hard to go to Heaven.' "

That last night before we took him to the hospital he called me to the bedside and said, "If I should perchance slip away I want you" to do this and that and the other, and he remembered not himself but others, those who had cared for him during these last days; the Anderson's who during these last two years faithfully and tenderly ministered to his wants and cared for him; the young men today acting as pallbearers who cared for him during the last few days: "If I should slip away"—and then he went on to speak of what he would want for them.

His last words to me before going to the hospital were—"I want to go home" and then, as if remembering Mrs. Oldham, he added—"And yet I am betwixt two straits". It is perhaps difficult to understand why these two good people should have been called upon to pass through the deep waters at the end of their way and that it was not possible for them to be together to the end. There was really nothing for him to live for when they could not be together. On one occasion, in his loneliness he spoke to me of "the hunger of an old man's heart for the sweetheart of sixty years".

The closing words in the address referred to before at Columbus, Ohio, were prophetic: "The days that remain are few. My travel is almost over. It has always been joyous travel and, if the end be near, what does it matter? A few more days and then how fine it will be to have the Evening fold me in its arms and carry me quietly away. And after I have gone the span of my years will be surpassed by this dear little lady who sits by my side."

THE CHINESE PASTORS' SCHOOL



Chinese Pastors School, Sitiawan

THE Chinese Pastors' School for Malaya was held this year in the centre of Foochow Methodism at Sitiawan. Almost all of our pastors were present and the spirit and enthusiasm was excellent. We arrived on May 27th and the first meeting was an evening service of worship at which the Dean preached. The next afternoon we were entertained by the Kampong Koh Church at a Reception. Bishop Edwin F. Lee, D.D., the Rev. Dr. M. Dodsworth and the Rev. Dr. L. Proebstel of Penang arrived in time for the reception. Bishop Lee preached at the evening service of worship and lectured to the School the next morning. Dr. Dodsworth and Dr. Proebstel also spoke to the School the next morning. We were very happy to have so many visitors.

The faculty this year consisted of the following: The Rev. Dr. R. L. Archer, the Rev. Messrs. Timothy Huang, Paul Huang, Hong Han Keng and the Dean. The programme was almost the same as in other years. Every morning at 7.00 we met together for Morning Watch under the leadership of the pastor. Classes were held from 8.30—12.00. In the afternoons from 1.30—3.00 we had discussions and on two afternoons practise in the use of the Ritual of the Methodist Episcopal Church. This last was a new item on the programme and proved to be most successful and worthwhile. Pastors were appointed to go through the technique and method only of the following: Infant and Adult Baptism; the Reception of Members; the Wedding Service; and the Holy Communion. We asked various local people to take part and each pastor assigned took his part with exceeding care. Following each performance the pastors were given opportunity to criticise and ask questions and then mistakes were

pointed out and mutual agreement reached as to how it ought to be done. There is much carelessness and indifference in the way we conduct our ritualistic services and there is a great need for definite training in this respect. The response to these practises was very good. One afternoon time was found to visit the Asiatic Pastors' Bungalow at Telok Murau and to bathe in the sea. This place has been much improved in the past few years, the garden is very neat, and the beach clean and inviting. About half a mile down the beach, on a wee bit of rocky hill, stands an old Chinese Temple or Shrine, cared for by its owner, a grizzled, aged Chinese who is most happy to receive visitors. Across the bay one sees Pangkor Island, and Lumut is not far distant around the hills.

Many thanks are due to our hosts, especially to Rev. C. E. Fang, District Superintendent and Pastor of the Kampong Koh Church. He took care of all details and was indefatigable in seeing that all went well. The meals served in a restaurant nearby were excellent. The Rev. and Mrs. D. P. Coole not only opened their home and the Boys' School to us but did all they could to assist and take part.

The School closed at noon on June 3rd with the Sacrament of the Lord's Supper.

On June 12th Bishop Edwin F. Lee, the Rev. Dr. R. L. Archer, the Rev. Hong Han Keng and the Dean left Singapore on the S.S. Katong to hold the Annual Pastor's School in Sibu. After a smooth but hot trip across the China Sea we came to the great Rejang River and were soon at the little river port town Serekei. There we visited two of our churches and schools before proceeding up river to Binatang. The Rev. Wong King Ho, District Superintendent, and

Rev. G. V. Summers, Resident Missionary, had joined in Serekei, in order to discuss some problems and make plans for the dedication of the new Church and school at Binatang. Binatang is hardly what one would call a beautiful place: imagine a wide river with a bridge down to its edge, then a clearing with a village consisting chiefly of a row of shop-houses along one side of the river front and a few government offices behind. Back of this is a fairly large clearing, made by the government some years ago, to encourage the building of homes and the enlarging of the town. Due to the depression hardly anything has been built, until this year.

Now the Methodists in Binatang have built a large and substantial School and Church building about half a mile back of the pasar (market). We visited this building at 2.00 p.m. and took part in a most impressive dedicatory programme. The most outstanding item was the singing of the young peoples' choir, under the direction of the organist, the wife of the Principal of the School. This choir sang and played in parts and sang exceedingly well; you should have heard the three boy-sopranos. Whenever we go over to Borneo such dedications take place and are really a part of the programme.

The Pastors' School began its sessions after an all-day meeting of the District Conference during which Bishop Lee organised the District Conference in the Borneo Mission. The Rev. Dr. R. L. Archer, the Rev. Hong Han Keng and the Dean were the teachers, the Bishop Lee, the two District Superintendents, and the Rev. G. V. Summers also took part. This school was conducted on the same general programme as the one at Sitiawan. The Rev. Lee Hock Hin, District Superintendent and pastor of the large Sibur Church was our host. He was assisted by several

other pastors and church members so that everything was well arranged. The classes were held in the Welch Hall while all the devotional services were held in Masland Memorial Church. As at Sitiawan, the local congregation was invited to attend the evening services of worship, and the Church was full every night.

The outstanding hour of the weeks' session was on Sunday morning, when after delivering an inspiring sermon, Bishop Lee dedicated the Hoover Memorial Window. This window, given by the members and friends of the Malaya Annual Conference, had been installed only a short time previous. It is a copy of Hoffmann's Christ in Gethsemane and is a worthy token of the affection and love in which "Jim Hoover" was held by his fellow missionaries and Asiatic fellow-workers. The School closed with the Holy Communion on June 23rd.

These Malayan Pastors' School owe their continuance largely to the help received annually from the General Conference Commission on the course of Study through the administration of the Rev. Dr. Allan MacRossie. It is his personal interest in our work that has secured for us the annual grant of \$300 U.S. from the commission and he never tires of reading the reports which are sent to him about what we are doing. We also owe much to the Methodist Episcopal Church of Switzerland for ever since the Dean's visit there in 1932 the Methodist Missionary Society of Switzerland has been sending us annual grants amounting usually to \$400 or more Straits Currency. May God bless the work which we are doing in Malaysia and further it by helping each pastor to become a "True Minister of Jesus Christ."

HOBART B. AMSTUTZ,

DEAN.



Chinese Pastors School, Borneo

THE REV. J. A SUPRAMANIAM

By C. B. PAUL,

Anglo-Chinese School, Singapore.



A little over two years ago the Malayan Methodists with great joy participated in the Golden Jubilee celebrations; but now we are facing a serious situation in the local church-life; for one by one our dependable and leading ministers are passing away from this mortal life, and the forward step the churches are expected to make under Asiatic leadership may receive a set-back for want of men to fill their ranks.

The news of the death of the Rev. J. A. Supramaniam, in Kuala Lumpur on 7th July, was received with great sorrow throughout the Methodist Churches. For the past three years he was the District Superintendent of the Central Tamil District and the Headmaster of the Methodist Boys' Continuation School, Kuala Lumpur. Mr. Supramaniam was known throughout the Peninsula, and the very large attendance at the funeral and the abundant floral wreaths on his grave were eloquent testimony to his noble character. Our sympathies are with his wife and children and his other relatives in Malaya and Ceylon, who deeply mourn for him.

Mr. Supramaniam's connection with the Methodist Mission dates as far back as 1892. After a successful career as a student, he joined the staff of the Anglo-Chinese School, Singapore, as a teacher. Though avenues for employment were many and lucrative in those days, he preferred to give his services to the Methodist Mission mainly with an idea of serving an institution that had meant so much to him in life. In the year 1896 he embraced the Christian faith and was received into the church, much to the disappointment of his relatives, who drove him out of their home and refused to have any dealing with him. From that time onwards he was left to his own resources, and took a firm stand for the Master whom

he had pledged to serve with unwavering loyalty.

When the Government offered a course of training for the locally recruited teachers, Mr. Supramaniam was one of the very first to take up the training; for him teaching meant his life calling and a stop-gap to other walks of life. He made use of all the opportunities offered by the Government to make himself efficient. It was a very common experience in those days for teachers to leave the school after a few month's service, as teaching was not known as a profession worthy of recognition, but the school had in him one of those dependable men, who were always an asset to any institution.

Mr. Supramaniam rendered equally good service to the Methodist churches. He was for a time Sunday-School Superintendent and Pastor of the Straits Chinese Church, and later on was a very active local-preacher in the Singapore Tamil Church and was instrumental in laying the foundations of the present church by raising funds and organising sales. In the year 1916 he took a step forward by joining the Methodist Conference as an active worker. This step was hailed by many with great favour, as no one had gone before into the Christian Ministry from the school. Though the life Mr. Supramaniam had chosen was fraught with hardships and difficulties, he was bold enough to accept the call that came to him. The Rev. J. S. Nagle, who was then Principal, at a farewell function presented him with a purse in recognition of the meritorious service rendered to the school for over a period of twenty years. Mr. Nagle himself was at the wharf to see Mr. Supramaniam and his family off as the first missionaries from the school.

From then on Mr. Supramaniam served in a dual capacity of teacher-preacher in Penang, Kuala Lumpur, Singapore, Seremban, and later in Kuala Lumpur as District Superintendent. In Kuala Lumpur he tried the novel experiment of being a full time Pastor with no school work, but this he had finally to give up for want of adequate support. Financially this was a great loss to him, as he lost all his previous service with the Government on rejoining as a teacher. In Kuala Lumpur he served as pastor of the Tamil Church for thirteen years during which period he did very effective work, besides raising a sum of \$28,000 towards the building of a parsonage and for ministerial support.

One cannot fully estimate the services rendered by Mr. Supramaniam to the mission. At a time when efficient teachers were scarce, he stood loyally by the mission in spite of the low salary offered. A

Christian his exemplary conduct and life has been an inspiration to many. He served as office-assistant to the Principal, religious editor of the A.C.S. Magazine, supervisor, headmaster, and in various other capacities made himself useful. As a teacher he held the special distinction of being one of the two Asiatics chosen to handle the Seventh Standard with marked success.

Those who watched the career of the Rev. Mr.

Supramaniam have nothing but praise for his solidarity of character and unwavering faith amidst difficulties and trials. His straight-forward dealings, his loyalty to the Mission, and his spotless character are some of the distinguished qualities that have won him the respect and esteem of all his friends and co-workers. May the Lord raise more men of his type to serve in His vineyard.

A TESTIMONIAL FROM A JOURNALIST

A veteran journalist and until recently the editor of the well-known Singapore daily, "Sin Kuo Min," Mr. Chang Su Nai in his youth in China had a brilliant literary and journalistic career. Eighteen years ago he was invited by the "Sin Kuo Min" to become its chief editor and has occupied the editorial chair with marked ability. His writings commanded wide attention and commendation. Unfortunately opium which he played with 27 years ago fastened its terrible grip on him until the Singapore Anti-Opium Clinic came to his rescue. A resident of Geylang, he was like others a victim of the 1936 malaria epidemic. He returned his work and with the help of his friends went to Malacca to recuperate. By the time he returned to Singapore last month to return to China, acute financial embarrassment compelled him to come to the Clinic. When he entered the Clinic on April 9th, 1937 he was as pale as a corpse and as thin as a skeleton, being also a sufferer of what was described by Dr. Chen Su Lan in his pamphlet as the vicious opium and tuberculosis cycle. On the day of his discharge from the Clinic on 3rd May, 1937 it was his earnest request that his voluntary testimonial should be published in all the papers in Malaya and elsewhere so that others like him might have the courage to have themselves cured of what was believed by himself and is still by some others as an incurable habit.

The following is a literal translation:

The Truth About the Cure of My Opium Habit

My addiction to opium was never kept a secret. I was so well-known as an addict among the Chinese people that opium and my name, Chang Su Nai, became synonymous. I was for 27 years steeped in opium, wine and other strong stimulants. These 27 years of multiple addictions were followed last year by one year of severe illness which landed me almost at the door of death. My consequent terrible physical condition, however conclusive of an anti-opium treatment, did not deter my determination to try. The two weeks of wonderful treatment at the Anti-Opium Clinic made me a cured man. Before I went to the Clinic one of my anxious friends advised me to go,

while others entertained fears for me. But a few Christian friends urged me on. I said that although no one could influence me in what was exclusively my own business, my circumstances were such that I had to part with the opium pipe. Believing that to give up opium would not make my life more miserable, I gathered what remained of my courage and ventured into the unknown. My first week in the Clinic was, as expected, not an easy one. On the 3rd and 5th nights I started from bed and the resident physician, Dr. Gan, had to be roused from his sleep to give me relief which was prompt and gratefully received. After that I felt better day by day and extremely comfortable and my craving which was decreasing completely disappeared in a fortnight when the treatment ceased. I believe that the period could have been shortened had my health not been in such a terrible state.

Those Christian friends who had urged me to give up became anxious for me. The Rev. Hong Han Keng, Misses Chang Ching Huo and Yang Chi Min prayed for me, a Buddhist. Fancy, Christians praying for a Buddhist! For their love and care I am truly grateful. Other friends too were ready to help to their utmost the moment I expressed the wish to abstain from opium.

After 18 years of journalism I thought it was high time that I should cease to have anything to do with the ruinous drug. But my work was so onerous and strenuous that to give up opium and liquors would spell the collapse of my mind and body and the loss of my job. The two necessary evils ate up all my salary and all the money lent by friends. The result was a physical wreck for which all sorts of medicines were tried but without avail.

I have gone through a process of revolution and reformation and have attained my object, viz., a cure of my body and mind which I never dreamed could be effected so easily. My habit has now left me for good. I have never been in better spirits than now. I enjoy a good appetite and sleep in peace. The day of my complete restoration to health is in sight. Come, my addict friends, follow my footsteps. The habit can be cured.

WORLD HAPPENINGS

War Threatens in North China

With the nations of Europe drifting perilously near another Great War, the Orient is now threatened with a major conflict between Japan and China. Although the mass of the people in Japan do not want war, there are certain sinister political organizations of a Fascist character in Japan which are using every means to force a more aggressive expansionist policy in North China. Perhaps the Army leaders of the Tokio High Command, realizing how embarrassed are the European nations and the weakness of Russia after the Army purge, looked upon the present time as the strategic moment to strike for the control of North China.

The situation has been well summarized by Madame Tabouis, a distinguished French journalist: "China knows perfectly well that Tokio aims at conquering China; that is why Nanking, with extraordinary energy, is sending its ten most modern divisions to North China. This conquest of North China is a mere preliminary to a great fight against the Soviet. Great Britain, the United States and France have the task and the right to try by all means to prevent aggravation of the conflict."

By forcing military action, Japan's immediate objectives in the North have been given as follows: (a) to compel the Hopei-Chahar government to break away from Nanking control; (b) to compel Nanking to recognise Manchukuo and permit the establishment of an independent regime in North China; (c) to secure Sino-Japanese co-operation against Communism; and (d) to eradicate European and United States economic influence in the North.

With extraordinary energy Gen. Chiang Kai-shek replied to the Japanese threat by despatching his best troops to the North and insisting that Chinese territorial rights must be respected. China's minimum demands he stated in the following words: "The four north-eastern provinces have already been lost for six years; then came the Tangku agreement and now the point of conflict—Lukuochiao—has reached the very gates of Peiping. If we lost Peiping, the Peiping of to-day would become a second Mukden; the Hopei and Chahar provinces would share the fate of the four northeastern provinces. . . . Our people must realise that today the Central Government is in the midst of preparing measures to defend ourselves. Weak nation as we are, we cannot neglect to uphold the integrity of our race and ensure the very existence of our nation. . . . Once war has begun there is no looking back."

Fortunately there was one Japanese statesman Mr. Kaya, new Japanese finance minister, courageous enough to issue a warning to Japan: "Japan is facing a critical moment. If she is involved in war, the

military expenditures would shake the foundations of Japan."

From any point of view war between Japan and China would be a major world catastrophe. Japan might defeat China, but could not conquer her; China might resist Japan but would be calamitously weakened by the effort. Such a conflict would eventually draw Soviet Russia into the struggle, and thus open the way to a general European conflagration. If Japan operates peacefully with China, she has the opportunity of developing the greatest potential market in the world and of winning the friendship not only of China but of the Orient and of the world. Why do nations still persist in thinking that War and military aggression are paying policies?

Palestine Report Fails to Conciliate

The Palestine Royal Commission, appointed by the British Parliament to investigate and recommend a solution of the Jewish-Arab question, has issued its report which seems to have met with small favour. The report recommended dividing Palestine into three divisions, (a) an Arab section united with Transjordan, (b) a Jewish section and (c) a British mandate which would include a small corridor extending from Jerusalem and Bethlehem to the sea-port of Jaffa. Mr. Lloyd George, in a slashing attack in the House of Commons, accused the British of failing to carry out their great mission in Palestine, due to the "feebleness and vacillation of her administrators."

According to the terms of the report, the Jews, to whom a national home had been promised, would be given a mutilated Canaan, without Zion, Bethlehem and Judea. The Jews have invested over £77 million in a land which had been impoverished by centuries of Arab and Turkish neglect, inefficiency and corruption, and have by their settlements and industry brought prosperity not only to themselves but to the people throughout Canaan. The wages of the Arab labour have trebled, and health has greatly improved due to the elimination of malaria by the Jewish health service. Mr. Lloyd George's contention was that the division of Palestine was unnecessary and pointed to India as a land where races, languages and religions live together in amity under one administration and where the Congress and Imperialist parties alike accept the thesis that Aryan, Semite, Hindu, Muslim, Buddhist and Christian can peacefully live together and share in the government of one great community. Although there can be no question of the fusion and assimilation between the Jewish and Arab cultures, it would be a sad commentary to feel that these two races and religions could never so adjust their differences as to be able to live amicably together in a land sacred to the memory of three religionists, Jews, Christians and

uslims. Of what value is religion, if it only fans fires of hatred and bigotry? Have we not all one Father? Hath not one God created us? (Malachi, 10).

Aviation Triumphs

In spite of individual disasters, the science of aviation continues to make marvelous progress. After opening of Singapore's magnificent new aerodrome, in the district lying between the Kallang Aerodrome and Tanjong Rhu, Wearne Brothers have opened the first internal air service in Malaya, between Penang, Kuala Lumpur and Singapore. It is now possible to leave Singapore in the morning, visit Kuala Lumpur and Penang and return to Singapore the same day. It is proposed to establish a bi-weekly service, using De Havilland twin-engined cabin biplanes. The first one has been christened the "Governor Raffles".

Soviet fliers established a new non-stop long-distance record by flying from Moscow via the North Pole to San Jacinto, California, a distance of 6,750 miles in 60 hours, 20 minutes. The magazine *Time* describes this achievement as "a development in air transport even more prodigious than Pan American's bridging of the Pacific and Atlantic Oceans." This trip which proposes to inaugurate a regular service between Moscow and New York, crossing the top of the world, has served to demonstrate the high standard of Soviet military aviation.

Double crossing of the Atlantic now takes place regularly every two weeks between New York and London. The Imperial Airways Flying Boat, *Caledonia*, crossed the Atlantic with mails from Newfoundland to Ireland in 12 hours 7 minutes, and the Pan American Clipper III crossed in the opposite direction in 16 hours 24 minutes. The pilots of both these flying-boats were flooded with congratulatory telegrams.

The world altitude record has recently been broken by a Royal Air Force pilot, Adam, when he reached a height of 53,937 feet (over ten miles) with a Bristol aircraft. The machine required only 95 minutes to attain this height.

Two Soviet airmen claim to have reached a new world's record with a glider, in attaining the height of 100 feet. (A glider is an aeroplane without an engine). Although the machine was smashed, due to encountering a heavy snowstorm and violent air currents, the two pilots landed safely by parachute.

The German Lufthansa company has been granted permission to make eight two-way experimental transatlantic flights from Frankfurt to New York. Four biplanes will be used, and the first flight is scheduled to take place in August.

All first-class mail from Netherlands Indies to Holland is now carried by air, in the new Douglas biplanes. The rate to Holland is only 20 cents, and all air-mail rates in the Dutch East Indies have been substantially reduced.

August, 1937.

A major air disaster occurred in July, when Miss Amelia Earhart, America's foremost aviatrix, and her navigator, Mr. Noonan, were lost somewhere in the Pacific between New Guinea and Howland Island. A most intensive search was organised, covering 250,000 square miles and involving 1,500 men. It is estimated that the search, made principally by the American Navy Department, cost £100,000. Miss Earhart leaped to fame in 1928 as the first woman to cross the Atlantic by air.

Marconi, Inventor of Wireless, Dies

Marchese Marconi, whose achievements in wireless telegraphy rank as one of the greatest boons to mankind in the twentieth century, died recently in Pontecchio, Italy, at the age of 63. Of Irish-Italian descent, his education was begun in England and completed at the University of Bologna, Italy. In the year 1896, when he was only 22 years old, he went to London and astonished the city as well as the officials of the General Post Office by telegraphing without wires between St. Martin-le-Grand and the Thames Embankment. In 1902 he succeeded in sending the first telegraphic messages across the Atlantic without wires, and in 1907 he established the first public wireless telegraphic service. From that year to the present we have seen marvelous progress in the use and application of wireless telegraphy and the radio. Marconi was one who always thought years ahead of his time.

Asked if he thought that the waves of the ether are eternal, he replied: "Yes, I do. The messages I sent off ten years ago have not yet reached the nearest stars. When they arrive, why should they stop? That's what makes me hope for a very big thing in the future. What is that? Communicating with intelligence in other planets."

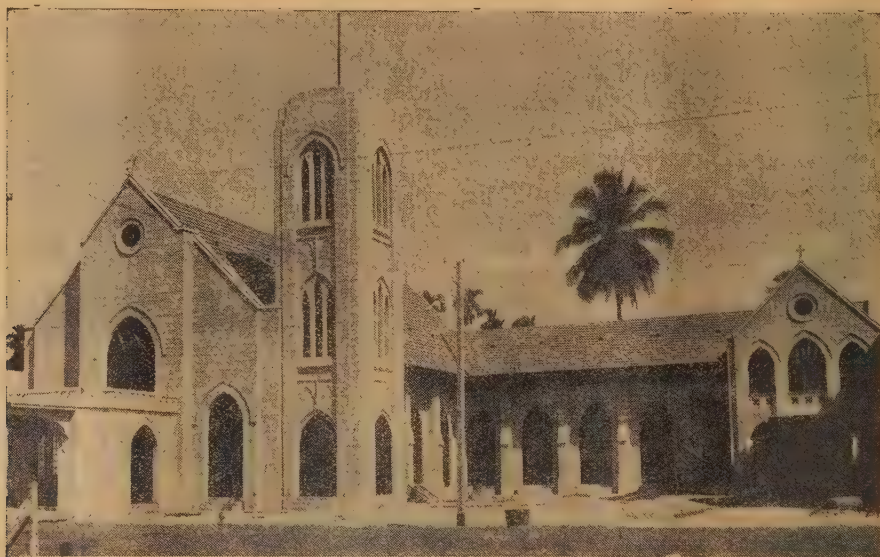
"As many of the planets are much older than ours the beings who live there ought to have information for us of enormous value. It's silly to say that other planets are uninhabited because they have no atmosphere, or are so hot, or are so different from the earth. If there were no fish in the sea, we would say that life there is impossible. And so it is—for man."

"As to making ourselves understood in another planet one would begin with some sort of expression of a mathematical character, as mathematical facts must be the same throughout the universe. Then perhaps after years of effort we might arrive at speech."

India Progresses Toward New Constitution

As a result of discussions between Gandhi and Jawaharlal Nehru, President of Congress, the Congress leaders have decided to accept office in those provinces where they obtained a majority at the elections. Congress rule has therefore now been assured in six provinces, including Bombay, Madras, Lucknow and the Central Provinces.

PENANG DEDICATES BEAUTIFUL NEW CHURCH



Chinese
Methodist
Church,
Madras
Lane,
Penang

OVER one thousand people were present at the dedication service of the new Chinese Methodist Church, Madras Lane, Penang, Sunday afternoon July 4th. The congregation included not only Chinese but also members of other nationalities who came on this auspicious occasion to celebrate a great event in the religious life of Penang as well as in the history of the Methodist Church of Malaya. This beautiful Church building in plain Gothic lines is one of the finest Methodist churches in Malaya and the largest Church project since the building of the Telok Ayer Church, Singapore.

A very impressive service of worship preceded the dedication, including several numbers by the Penang choir, a call to worship by the Rev. M. Timothy Huang, pastor of the Chinese Methodist Church, Penang. Others who participated in the service were the Rev. C. E. Fang, Superintendent of the Northern Chinese District, Dr. L. Proebstel, the Rev. M. Dodsworth, Superintendent of the Penang-Ipoh District, the Rev. Moi Poh Peng and Mr. Khoo Chiang Bee. An inspiring address entitled "A Living Church" was delivered by Bishop Edwin F. Lee, D.D., who also conducted the service of dedication. We quote the following from this address:

A Living Church

The materials that have gone into this building are now in solid form. Those of you who saw this building in the process of erection will recall that these walls slowly rose until they finally took their present shape; that the concrete was poured into moulds and that it is now solid and enduring.

We, therefore, dedicate this physical building as it is and trust that Almighty God will be pleased with what has actually been accomplished and that in His

sight, as well as in ours, it may be a lovely house of prayer.

If we were to leave this building an hour hence and no human being again entered its doors it would soon become a habitation for bats; cobwebs and dust would soon be everywhere; with no opening of doors and windows dampness would settle upon the walls and finally these walls would crumble and fall in ruin. Even a physical building, to remain lovely, requires continuous attention on the part of the human hand.

You, who compose the membership of this congregation represent the real church and after we have finished dedicating this physical building to the service of God we turn the emphasis in our prayers upon ourselves and earnestly pray, "We, the minister and the people of this Church and congregation, compassed about by so great a cloud of witnesses, do here and now dedicate ourselves anew to the worship of God in this sanctuary and to the establishment of His Kingdom among men everywhere."

Turning to our text in this brief letter of the Apostle Paul to Philemon, an outstanding layman of the first century, we find the rather strange words "and to the Church in thy house."

Those of you who have been privileged to step into the great cathedrals of Europe and some of the newer ones across the Atlantic in America, have found yourselves inspired by the effect of ecclesiastic architecture. It has seemed that the Spirit of God must especially in evidence under those Gothic roofs.

When the Christian Church became thoroughly established and in a very real sense became part and parcel of the far-flung Roman empire it was natural that men should concrete the expression of faith

ere was general acceptance of the position of the church as a depository of Christian truth. It is well said that "truth thus once and for all time delivered, not attained; it is only retained. It is not discarded; but recovered and communicated."

The denomination which we particularly represent does not consider itself as the sole depository for Christian truth but rather as a branch of the great fellowship known as the Christian Church. We trust that this Penang congregation may function definitely as a conservator of the gains in Christian achievement both in thought and in action and that it may likewise through the years make a constructive contribution toward the larger unfolding of the will of God in his relationship to his children in what may be called a larger vision of imaginative insight.

If such can be done from year to year and from decade to decade this real Church congregation of men and women and children, who fellowship here in their search for the best things in life through the worship of God, will continue to be a living church. Into such a church there will come no flying bats revelling in darkness; there will be no musty mould because of lack of adequate ventilation and there will be no decaying walls of the idealism which can lead men away from the presence of God.

Coal of Fire

I am sure you share with me this day the earnest prayer that the present minister of this congregation, and each minister who succeeds him, may have his heart touched by a coal of fire from off the altar of the Lord and that the messages delivered from this sacred desk may be words of instruction in Christian truth, and of prophetic insight into the better days that are to come. It is likewise our earnest prayer that this altar men, women and little children may kneel and ask for forgiveness of sins, for restoration of soul and mind and body, and that there may be secured that courageous inspiration which will send them away from this altar to serve earnestly their Lord and Master in the ordinary walks of life.

It is my earnest prayer that those who worship in this house may follow the example of Jesus who went up to the Mount of Transfiguration and the next day came down to meet the multitude who needed his inspired help.

This church will not continue as a living Church unless those who worship here come solely in search of an individual selfish appropriation of a relationship with God. The Christian faith and the Christian inspiration atrophy in our hands if looked upon as a selfish and individual possession. The remarkable thing about the Christian life is that the more of it that is given away, the more there is that remains as the possession of the one who gives thus generously in the name of his Christ. Better would it be for this congregation to be meeting under crowded conditions

in the house of some member, such as Philemon, with such a vision, than to meet in a lovely building if dimness of soul has dulled the Christian qualities of courage, generosity and sacrificial living.

This lovely city of Penang cannot be expected fully to appreciate that one of the most important contributions to its cultural life is being made this day. "We are dedicating this church to the unfinished task of the Church of Christ through Evangelism and Education; through Philanthropy and Social Justice; through National Probity and Honour; through Christian Unity and International Good Will."

Dedication

Bishop Lee performed the service of dedication after the presentation of the building for dedication by Mr. Khoo Cheng Hoe (Chairman), Mr. Goh Kim Leong (Treasurer) and Mr. Ang Cheng Kang (Secretary of the Building Committee) who said:—"We present unto you this building to be dedicated as a Church for the Worship and Service of Almighty God."

Then there was the responsive reading of the words of dedication in English and Chinese.

After two hymns had been sung by the Choir, there was the prayer of dedication following by the recessional Hymn "God of Grace and Glory."

The Rev. Bishop Lee then proceeded to perform the dedication of the "Loh Boon Chooi Hall," the presentation of the Hall being made by Mr. Loh Boon Chooi.

The dedication of the "Teoh Jin Wan Memorial Tower" next took place, the presentation being made by Mrs. Teoh Jin Wan and children. The congregation then dispersed, after having witnessed a very solemn and impressive service.

GOD IS TO ME—

God is to me like radiant sunset glow,
White filmy tracery against the blue,
And bluer hills in yonder distance, low
Against a sky that cradles many a hue.

God is to me like freshness of green fields,
New-clad in verdure after weeks of drought;
His loving kindness is as rain that yields
Its coolness to the desert of my doubt.

God is to me like trees that bud and bloom
And yield their increase after many days;
In trust of fruitage I can bide the gloom
And wait for Him to move in His own ways.

God is to me like hush of evening time
That speaks, and makes my littleness sublime.

—GEORGIA HARKNESS

SUMATRA TRAINS ITS PREACHERS.

THE Sumatra Institute for the training of Methodist preachers was held this year from June 28th to July 2nd in a little town on the East Coast, 180 miles south by metalled road from Medan. The town of Aek Kota Batu was formerly the seat of the Dutch District Officer but due to the depression and the failure of the town to develop according to expectations the District Officer's residence was moved fifteen miles further south to the thriving town of Rantau Prapat. Now Aek Kota Batu can boast of a population of only twenty Chinese and Batak shop keepers, a Malay District head, a Police Officer and a local Chieftain. The Methodists were fortunate in being able to secure from the Government at a very small sum the offices of the Dutch District Officer, which with slight remodelling have made an ideal school, church, and pastor's residence. This one-storey square building of some eight rooms located on a beautiful and spacious field in the midst of the town is the largest and finest building of Aek Kota Batu. Here thirty Batak teachers, preachers & penditas gathered from all directions, from the Asahan and Simulungan jungles as well as from the coast towns, for five days of annual fellowship and training.

The trip to Aek Kota Batu by motor car or bus is in itself an experience. About ten years ago this part of Sumatra was first opened to European enterprise and capital by the construction of a dirt road. Now an excellent macadam highway runs through the heart of the Asahan and Bila districts, skirting rubber, palm oil, indigo, sisal and coconut plantations. The Goodyear Rubber Co. and the Amsterdam Rubber Plantations are the two leading companies for the cultivation of rubber. Whereas ten years ago most of the land was virgin jungle, now it has developed into one of the most extensive plantation areas of Sumatra. The excellent hospitals which have been provided at the various administrative centres are staffed with European-trained doctors and are open to all—Javanese, Malay, Batak, Chinese, Indian and European. Here medical care is provided for the simple jungle villagers as readily as for the plantation's own labour personnel.

The clerical force for the administration of these estates is drawn largely from the educated classes of Batakland. These Batak Christians who come down to the East Coast might easily slip back into heathen or Mohammedan practices, were it not for the pastoral care of the Methodist Church. The result is that these

Toba Bataks readily welcome the Methodist Church helping them organize into a church and in maintaining their Christian Batak customs and forms of worship.

OUR Methodist congregations in the East Coast towns are composed largely of Christians who have come down from Toba Batakland, where the Rhenish Mission can boast of one of the finest pieces of missionary work in Asia. By cordial agreement with the Rhenish Mission and the Dutch Government the Methodists are recognized as the only Protestant Mission for work among the Bataks in the Asahan, Bila, Panai and Siak districts of the East Coast. This area is about one half as large as the total area of the Malay Peninsula or as large as the three states of Massachusetts, Connecticut and Rhode Island. Our two foreign missionaries and two missionary workers this year have had the heavy responsibility of supervising this whole area and a growing church of over 2,000 members, carrying exceptionally heavy duties of administration, teaching and preaching. Fortunately our penditas and gurus are well trained and excellent workers and have carried the main burden of the work.

The jungle congregations are our own pioneer work and it is in the jungle that most of the gurus are stationed. Here the Bataks have lived for centuries as primitive animists, until now untouched by the outside world. They have maintained their Batak character in spite of the encroaching Mohammedan civilization of the coastal regions. It is quite a unique discovery to find that practically all those of the towns who call themselves Malays and Mohammedans, of the Asahan and Bila regions are of the race and language Batak. Were it not for the work of the Methodist Church, in another twenty-five years all these jungle Bataks would have been assimilated into Islam, but now we hope that within twenty years, due to the Methodist effort, practically all the people will have accepted the Christian faith. Although we have not felt it our duty as a Mission to work among the Malays, we have succeeded in winning the confidence of many Malays who send their children to our schools and who may even attend our church on special occasions. For example, one evening during the institute an evangelistic meeting and service of worship was arranged in the local market under the shade of the big attap sheds and practically all the native people of the town and surrounding neighbourhood

are Malay Mohammedans but who speak Batak turned out in large numbers and listened attentively to the end. Strange to relate, four local Malay chieftains and the Malay Government Officer occupied special seats in the front rank. One of these chieftains said to our missionary, "Your Methodist Mission should have come here twenty-five years ago." It is on such occasions as this that one is emboldened to feel that Christ will again have the opportunity of finding his way to the soul of the Malay people.

Many of the gurus said that this was the best institute they had ever attended in Sumatra. The location was ideal, the food excellent, the lecture and discussion periods vitally interesting and the fellowship of gurus, penditas and missionaries living together for five days was exceptionally fine. The morning began with a cool bath in the beautiful clear mountain stream at 6 a.m., the Morning Watch of half an hour at 7 o'clock and breakfast at 7.30. The first period of lectures, beginning at 8.30, was taken by the Rev. A. V. Klaus on the theme "How We Got Our Bible". The next period of 45 minutes each day was led by Pendita Stephanus L. Tobing on the theme "Batak Christian Adat and Custom". The first period of lecture after the morning recess was taken by Dr. Paul B. Means entitled "Four Outstanding Modern Missionaries". The Rev. Ragnar Alm led the last lecture period of the morning session by speaking on "The Apostle Paul's Secret of Power". All these lectures were given in Batak except the series by Dr. Means, who spoke in Malay. The afternoons were devoted to reports of the gurus and penditas and a certain time was set aside for discussion of points arising out of the reports. Two preachers provided novelty and entertainment by reading their reports in poetical form, one as a Malay Sh'air and the other as Batak poetry. The outstanding feature of all these reports was the significant church gains made at all points of the field, with an average increase in church membership of about twenty-five percent for the past year.

In the evening it was our privilege to visit various stations in the neighbourhood for evangelistic and Church services. One evening was devoted to Rantau Prapat where we have one of the most attractive church buildings of Sumatra and a congregation which fills the church auditorium to the doors. Another evening we visited the congregation of a rubber estate after a football match in which the Methodist gurus played an exciting game with the Batak Football Club. On other occasions visits were made to

jungle stations where we enjoyed the privilege of worship with our jungle Christians.

It is evident that our Batak church of the East Coast is characterised by a rare vitality and missionary zeal, with an amazing gift for music and an exceptional talent for singing, which seems to be common to both men and women, young and old. These Batak Christians surprise one by their ability to interpret Christian hymnology. Church choirs are the order of the day and even a small church can usually boast of as many as three choirs, one of women, one of men and one of children and young people. Dignified hymns are sung with rich blending voices, in four parts. Never shall we forget the little jungle church under the tutelage of a young guru, himself the son of a jungle chieftain, singing with rare charm a stately hymn and concluding with the seven-fold Amen, a musical rendering which would do credit to any church choir in Singapore.

The Batak Christians have now fallen heir to two great church music traditions, one coming from the German Chorales of Luther and the Lutheran hymn book and the other from John and Charles Wesley and the Methodist Hymnal. Schweitzer in his *J. S. Bach* has said that "happy are the chorales of whose origin nothing is known". One could probably say of many Batak hymns that of their origin nothing is known. Although the tune has been taken over bodily from the Western church, the words of the hymn most likely have grown like folk songs to which many poetical souls have contributed. Someone has said that "Methodism was born in song", one could also say of these Batak Christians as Wesley said of his people at Epworth that "they sing well after it had cost a pretty deal to teach them".

A PRAYER

*Let honour come to me from Thee
Through a call to some desperate task
In the price of poignant suffering.*

*Lull me not into languid dreams,
Shake me out of this cringing in the dust,
Out of the fetters that shackle our mind.*

*Make futile our destiny,
Out of the unreason that bends our dignity down
Under the indiscriminate feet of dictators,*

*Shatter this age-long shame of ours
And raise our head
Into the boundless
Into the generous light,
Into the air of freedom.*

—Rabindranath Tagore

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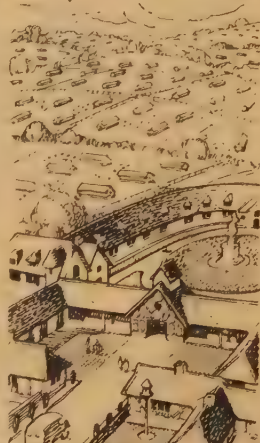
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OUR BOYS & GIRLS

THE STORY OF WYLIE

This is a story about a dog,—not the kind of dog you often see in the street here; not a fat, wrinkly dog, nor a smooth-skinned bulldog, nor even a big raggy fellow, but a slim, silky-haired, sharp-eared little dog, the prettiest thing you can imagine. Her name was Wylie, and she lived in Scotland, far up on the hills, and helped her master take care of his sheep.

You can't think how clever she was! She watched over the sheep and the little lambs like a soldier, and never let anything hurt them. She drove them out to pasture when it was time, and brought them safely home when it was time for that. When the silly sheep got frightened and ran this way and that, hurting themselves and getting lost, Wylie knew exactly what to do,—round on one side she would run, barking and scolding, driving them back; then round on the other, barking and scolding, driving them back, till they were all bunched together in front of the right gate. Then she drove them through as neatly as any person. She loved her work, and was a wonderfully fine sheepdog.

At last her master grew too old to stay alone on the hills, and so he went away to live. Before he went, he gave Wylie to two kind young men who lived in the nearest town; he knew they would be good to her. They grew very fond of her, and so did their old grandmother and the little children; she was so gentle and handsome and well behaved.

So now Wylie lived in the city where there were no sheep farms, only streets and houses, and she did not have to do any work at all,—she was just a pet dog. She seemed very happy and she was always good.

But after a while, the family noticed something odd, something very strange indeed, about their pet. Every single Tuesday night, about nine o'clock, Wylie disappeared. They would look for her, call her,—no, she was gone. And she would be gone all night. But every Wednesday morning, there she was at the door, waiting to be let in. Her silky coat was all sweaty and muddy and her feet heavy with weariness, but her bright eyes looked up at her masters as if she were trying to explain where she had been.

Week after week the same thing happened. Nobody could imagine where Wylie went every Tuesday night. They tried to follow her to find out, but she always slipped away; they tried to shut her in, but she always found a way out. It grew to be a real mystery. Where in the world did Wylie go?

You never could guess, so I am going to tell you.

In the city near the town where the kind young men lived was a big market. Every sort of thing was

sold there, even live cows and sheep and hens. On Tuesday nights, the farmers used to come down from the hills with their sheep to sell, and drive them through the streets into the pens, ready to sell on Wednesday morning; that was the day they sold them.

The sheep weren't used to the city noises and sights, and they always grew afraid and wild, and gave the farmers and the sheepdogs a great deal of trouble. They broke away and ran about, in everybody's way.

But just as the trouble was worst, about sunrise, the farmers would see a little silky, sharp-eared dog come trotting all alone down the road, into the midst of them.

And then!

In and out the little dog ran like the wind, round and about, always in the right place, driving—coaxing—pushing—making the sheep mind like a good school-teacher, and never frightening them, till they were all safely in! All the other dogs together could not do as much as the little strange dog. She was a perfect wonder. And no one knew whose dog she was or where she came from. The farmers grew to watch for her, every week, and they called her "the wee fell yin" which is Scots for "the little terror"; they used to say when they saw her coming, "There's the wee fell yin! Now we'll get them in."

Every farmer would have liked to keep her, but she let no one catch her. As soon as her work was done she was off and away like a fairy dog, no one knew where. Week after week this happened, and nobody knew who the little strange dog was.

But one day while Wylie went to walk with her two masters, they happened to meet some sheep farmers. The sheep farmers stopped short and stared at Wylie, and they cried out, "Why, that's the dog. That's the wee fell yin!" And so it was. The little strange dog who helped with the sheep was Wylie.

Her masters, of course, didn't know what the farmers meant, till they were told all about what I have been telling you. But when they heard about the pretty strange dog who came to market all alone, they knew at last where Wylie went, every Tuesday night. And they loved her better than ever.

Wasn't it wise of the dear little dog to go and work for other people when her own work was taken away? I fancy she knew that the best people and the best dogs always work hard at something. Any way she did that same thing as long as she lived, and she was always just as gentle, and silky-haired, and loving as at first.

BY SARA CONE BRYANT,

From How To Tell Stories to Children.

LOCAL SOUTH INDIAN MUSLIMS

At a meeting of the Penang South Indian Muslims held at the Penang Muslim Merchants' Society, and presided over by Haji K. P. Mohamed Kassim, it was decided to contribute \$3,000.00 to the Anglo-Chinese School Building Fund in the name of the Community.

Haji K. P. Mohamed Kassim and Mr. P. K. Shakkara Rowther J.P., were the prime movers in the cause and are to be congratulated on this magnificent gesture towards the cause of education in Penang.

The following are the donors:—

Haji K. P. Mohamed Kassim	\$500.00
P. K. Shakkara Rowther, J.P.	500.00
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Straits Echo, Penang

July 19th 1937.

\$3,000.00

We Heard

"But evil is wrought by want of thought
As well as want of heart" (Hood)

In speech it is certainly true that "want of thought" is responsible for errors and inconsistencies more often than want of knowledge.

We would not think of saying that a thing "belonged to I" but we frequently hear that it "belonged to you and I".—The little word "me" needs to come into its own.

When, in spite of obstacles and difficulties, a man is struggling to accomplish something, it is all wrong for him to say "I *can't* hardly do it" when he really means "I *can* hardly do it"

Many a person who would quite naturally say "Each *was* capable" will most inconsistently and inexcusably say "Each of the men *were* capable".

Another expression we have heard recently which is not English is "I want *for* you to meet my friend etc.". Leave out the "for" and be correct.

Life is full of discouragement! In spite of the persuaviness of our columnist we are still hearing Ad'ult instead of A Dult' and Ad'dress instead of Ad Dress'.

Many are the pitfalls this language of ours holds for the unwary!

What have you heard?

A YEAR WITH THE BIBLE

August—Part V.

Readings from the Six "Books of Poetry"

1. Benefits of Chastisement	Job	5:17—
2. Finding God	Job	11: 7—
3. Wisdom a Treasure	Job	28:12—
4. Jehovah's Challenge	Job	40: 6—
5. Job's Confession	Job	42: 1—
6. Evening Prayer	Psalms	4
7. Uncertainty of Riches	Psalms	49
8. Supplication and Trust	Psalms	86
9. Forgiving Love	Psalms	130
10. A Prayer for Help	Psalms	142
11. The Abundant Helper	Psalms	146
12. "Forget Not My Law"	Prov.	3: 1—
13. Wisdom's Call	Prov.	8: 1—
14. Upright and Wicked	Prov.	11:23—
15. Life and Conduct	Prov.	21: 1—
16. "As He Thinketh"	Prov.	23: 7—
17. Moral Lessons	Prov.	ch. 25
18. "Boast Not...of Tomorrow"	Prov.	27: 1—
19. Antithetic Proverbs	Prov.	28: 1—
20. "A Worthy Woman"	Prov.	31:10—
21. Vanity	Eccl.	1: 1—
22. Everything in Season	Eccl.	3: 1—
23. Piety Enjoined	Eccl.	5: 1—
24. Sobriety and Wisdom	Eccl.	7: 1—
25. Uncertainties of Life	Eccl.	9:11 to 10
26. The Conclusion	Eccl.	12: 9—
27. "Thou Art Fair"	S. of Sol.	1:16 to 2:14
28. Temporary Separation	S. of Sol.	5:2—
29. "Remember Mine Affliction"	Lam.	3:19—
30. "Turn Again to Jehovah"	Lam.	3:40—
31. "I Called Upon Jehovah"	Lam.	3:55—

September—Part VI.

Readings from the Thirteen Epistles of Paul

1. The Gospel	Rom.	1: 8—
2. A Law of Faith	Rom.	3:21—
3. Justification	Rom.	5: 1—
4. "Dead Unto Sin"	Rom.	6: 1—
5. A Divided Personality	Rom.	7:14—
6. "The Mind of the Spirit"	Rom.	8: 1—
7. "More than Conquerors"	Rom.	8:28—
8. "The Word We Preach"	Rom.	10: 1—
9. Self-Dedication	Rom.	12: 1—
10. Overcoming with Good	Rom.	12: 9—

A MEDITATION ON PRAYER—II.

H. B. A.

A Prayer:

Leaving the things that are too high for us, in quietness and in confidence may we find our strength. Grant, we beseech Thee, Almighty God, unto us who know that we are weak, and who trust in Thee because we know that Thou art strong, the gladsome help of Thy loving-kindness, both here in time and hereafter in eternity. Amen.

There is nothing so necessary in prayer as perfect honesty. God knows all things, God understands all things. Prayer is the quest of Reality. To find the Real we ourselves must be real. We cannot bring God our sins that we may keep them, but we can bring God our temptations that we may overcome them. We may be conscious of great disorder within ourselves and feel that we are full of evil desires, but none the less we can at least desire that our desires be pure. The wish to will as God wills is itself a prayer spark that He can kindle to a flame, and from such humble but quite honest beginnings souls have often found their way of escape from the mists to the mountains."—Father Andrew.

If I have wounded any soul to-day,
If I have caused one foot to go astray,
If I have walked in my own wilful way,
Good God, forgive!

If I have craved for joys that are not mine;
If I have let my wayward heart repine,
Dwelling on things of earth, not things divine—
Good God, forgive!

As you are about to pray do you ever consider what sort of a person it is that bears your name who kneels before the Infinite God? And as you contemplate that question then ask yourself these three questions: Whence came I? Whither go I? For what purpose was I given life? Suppose now, for example, my answer is that I am a greatly tempted man. Then the state of temptation will suggest my prayer, and my first act of prayer will be of recognition of the Christ who too was tempted. I can think, for example, of Jesus tempted to doubt the love of God in His great agony; at other times tempted to give up men as hopeless; tempted to doubt His own power to drink the cup of suffering that was to come only because He had been loyal to his Father. It would be well in such an experience of prayer to open one's Bible and read Matthew 26: 36-46. Perhaps the first result of that meditation will be to see that temptation in itself is not sin.

O Love unfathomable,
Into Thy deep depths I plunge my soul,
Losing all sight, all consciousness—
And yet unconscious, conscious
That the Dark surrounding,
Holding and enfolding me,
Impenetrating every part of me,
Is Love's essential Presence
Blessing me.

O sweetest darkness,
Sweetest loneliness,
Darkness, because no form can image Thee,
Loneliness, because I am within
Thy love, and no apparent sense
Can give my senses consciousness
Of that which is beyond
The senses' ignorance.

Great Lord and Lover, lo, I yield my soul
To the sweet tyranny
Of Thine o'ermastering grace,
So to be borne, self-yielding, be Thy will
The happy captive
Of Thy conquering love.

The will has an important part to play in prayer as in every true act of conscious life. If we were going to a place we should not be thinking consciously of the place to which we were going, we should just go there. If we took a wrong turn, then immediately we should begin to think about it because we were out of the way. This thought helps us to understand a strange saying of one of the great Roman Catholic Fathers: "No man is praying perfectly who is conscious that he is praying." Does he not mean this, that just as one is anxious about something because one is not sure of it, (one notices one's breathing one knows that there is something wrong with it,) so the whole life should be a movement toward God as deliberate as one walks to an appointed place.

Prayer has failed with some because it has always appeared to them as an obligation rather than a privilege. Prayer is not a burden to be borne, an obligation to be fulfilled, something that is due God and must be paid. Prayer is a privilege like friendship, family love, laughter, great books, great music and great art; it is one of life's great opportunities to be grasped thankfully and used gladly. The man or woman who has missed the deep meanings of prayer has not refused an obligation so much as missed a blessed privilege "Prayer in the sense of petitions for benefits may be meaningless; but prayer in the sense of meditation, guided by religious feeling, of a release of our deepest aspirations, an attempt to disentangle our desires and relate them to each other and to the impersonal and Superpersonal forces of the universe and the community in which we live—that is both psychologically sound and spiritually efficacious." Lord, teach us to pray.

SKETCHES FROM THE LIFE OF NOMMENSEN

Translated from the Dutch by the Rev. R. L. Archer, Ph.D.

(Continued from the June-July issue).

HOWEVER, the Christians were not inclined to let all these annoyances on the part of the pagan folks go unchecked. On one occasion Nommensen found that a box of clothing belonging to Mr. Johannsen, who had gone to attend a Mission conference for a few days, had been stolen from his house. At once he put forth every effort to discover where the box had been taken. He sent small parties of his friends to a certain village whose people had a reputation for stealing, with the instruction that they should bring him word immediately they discovered anything. In a short time one of his faithful men returned with the information that he had found the empty box hidden under the rice barn of a well known village chief. Without letting any grass grow under his feet Nommensen went on horseback to call on the chief who had committed the theft. This fellow was known throughout the neighbourhood as a bad man. A few days previous to this he had stolen a water buffalo from a neighbouring farmer. When the chief saw Nommensen coming he stood dazed for a moment not knowing what to say, but after a few moments he asked in an impolite manner, "What is the purpose of your coming to this village?"

Nommensen informed him that he had come to bring back the goods which he had stolen the previous night. At first he denied any knowledge of the stolen property, but when Nommensen had the box which had been covered with a mat brought out from under the rice barn he confessed everything and promised to restore the goods as far as possible. Even so, it appeared after Johannsen had returned from the Conference, that he had suffered considerable loss. In addition to clothing the box contained a number of surgical instruments which had been broken by the hasty and careless way in which the box had been emptied.

The natives were unable to understand how Nommensen could find out so quickly who had stolen the goods. Therefore they believed that he had a special power which would reveal to him the place in which stolen goods were hidden. For that reason they said among themselves, "Do not steal from the Tuan for he sees everything even though you hide it ever so well, and then you have all your trouble for nothing."

A few years later our friend had a remarkable illustration of the wonderful way in which God watched over him during the nights. On the night in question thieves had entered Nommensen's house, and while they searched for articles of value one

of their number was stationed by Nommensen's bed with a drawn sword in his hand with instruction to kill Mr. Nommensen should he waken before the thieves had finished their search. As a rule Nommensen was a light sleeper and would be awakened by the slightest noise, but strange to say he slept the whole night through without the slightest knowledge of the fact that five men had carried a heavy box out of his house.

When Mr. Johannsen had acquired a fair knowledge of the language and the customs of the people he and Nommensen went out to seek for a suitable location where a building could be erected so that they could begin to preach the gospel in a new centre. In spite of all their efforts it seemed impossible to get any of the chieftains to sell them a piece of ground. Every place they went the chieftains offered strong resistance even to the point of threatening them with bodily injury. Some of them invented a very clever scheme to get money out of Nommensen by saying that if all the chieftains were paid something they would find him a piece of ground.

After a month or so the chief of Pansoer Napitoe, a village located in the south end of the valley, indicated his willingness to grant them a small piece of ground which was barely large enough to serve as a building site for a small cottage. In accordance with the calculating disposition of the Bataks they offered the ground to Mr. Johannsen for guilders 120 (U.S. \$48) knowing that he could not stay there very long as that piece of ground had been chosen by the *begoes* (spirits of the dead) as their dwelling place. The site was truly a pitiable place full of stones and ditches, and foul smelling air from nearby sulphur springs. Johannsen bought an empty house from a neighbouring Batak and had it torn down so that the materials might be transferred to the new site. Then the old story of earlier days was repeated. When the building was torn down he was not allowed to move the material until he had paid a certain sum to the chiefs. After much talking back and forth Nommensen took a hand in the matter and after lecturing the chiefs he was allowed to take away the material without further trouble.

However, after a short time it became evident that Johannsen could not hold out against the enormous opposition of the priests. Nommensen noted that he was visibly failing in health and therefore decided to send him back to Hoeta Dami. When the pagan villagers saw the two missionaries moving away from the village there went up a great shout

rejoicing. "There is the proof," they said to each other, "that the spirits have won the victory over the white men; now they (the spirits) will certainly return to this place."

As a result of this backward step the people became very ill-mannered and tried to squeeze money out of the missionaries in all possible ways. The occasion for this attitude was often due to the fact that the pagan folks looked upon Nommensen as the raja of Hoeta Dami and according to the native custom he was responsible for the crimes committed by the Christians. Two of his fellow Christians had picked up two buffalo horns which they found lying on the river bank and took them home intending to make knife handles out of them. These horns were the remains of a beast which had been sacrificed by the order of the Singamangaraja in order to secure from the gods a good harvest. The pagans declared that the horns were stolen in spite of the fact that the men were quite willing to return them to the place at which they found them. The people, however, demanded that they should be given a buffalo in return for the "stolen" horns. Furthermore they declared that they would make war on the village of Hoeta Dami if their demand was not granted. Nommensen opposed this silly demand with all his influence and declared in definite terms that the Christians were in no sense of the word under his command, neither was he their raja. Any one who had become, or who might later become a Christian, would remain loyal to the Batak people and their rulers. From him they could expect only good advice, and in no case the complements of war. This declaration was very necessary if he were to maintain his position among the natives as well as in the eyes of the Government.

In the midst of all these unpleasant circumstances Nommensen continued to give his fellow Christians the best possible help, always seeking to improve their spiritual development in order that they might come more completely under the influence of their Saviour and be able to recognize His fatherly care over them. Every morning at six o'clock a bell was rung to call the people to prayer. At this time a short Bible lesson was given. They were also to learn a verse of Scripture each morning and requested to keep it in their minds as much as possible during the day. At six o'clock in the evening the children came together for a Bible lesson. Then at seven o'clock the adults came together for evening prayers. These daily gatherings for prayer were discontinued some years later when the pagans no longer drove the Christians from the villages. Another step in the development of the Christian Church came when Nommensen appointed four of the Christian men to act as elders (or class

leaders) whose chief duty was to visit the sick and the Christians in other villages.

About this time Raja Pontas was led to accept Christianity and to take his place openly on the side of Nommensen. While, of course, Nommensen was greatly pleased with this decision yet he was also conscious of the fact that his responsibility was greatly increased for if the Batak chiefs did not stand firm and consistently in the faith, then Christianity would become a bye-word among the pagan folks. Sometimes it would happen that a very insignificant matter would lead to a conflict in which the chief would be the first one involved. Thus, the very grave danger of the Christians becoming involved in such a strife.

Such a complication soon developed. Very unexpectedly a declaration of war was sent to Raja Pontas' house over a very insignificant matter and in no way connected with his having accepted Christianity. As they were uncertain as to the strength of the Raja they hired some extra fighters from the village of Sipoholon. The Christians definitely planned to take no part in the quarrel, but on a certain night the villagers of Hoeta Dami were aroused by the firing of guns. Upon investigation they found that a father and five children had been killed. This aroused the villagers so greatly that they unanimously decided to join the forces against Sipoholon in spite of all that Nommensen and Johannsen could do to persuade them to stay out of the fight. With fear and sadness of heart they saw the little troupe march away realizing that they were going to confront a much larger and better equipped group. The missionaries still cherished the hope that something would turn up to prevent them from fighting. But their hope was not gratified, for that evening the group returned with rejoicing to the village reporting that the enemy had been defeated, and even those who tried to flee away were struck down. However, Nommensen forbade them to carry the captured weapons to the market place in order to perform their native ceremony over the captured material. It was their custom to put all this material in a pile and then they danced around it rejoicing over the destruction of their enemies. Nommensen maintained that it was not fitting for Christians to show such joy over the death of their opponents. Most of the people obeyed Nommensen's request, but a few of them insisted on taking part in the ceremony. On account of this disobedience they were required to accept discipline by standing at the church door during worship service for a few Sundays. Two of these men refused to accept discipline, but when sickness visited their families they came to confess their fault before the congregation, after which they were later restored to good standing in the church.

(To be continued).

A HANDFUL OF TAMIL PROVERBS

BY THE REV. FRED DAVID.

TAMIL is admittedly one of the sweetest of oriental languages. With a staple vocabulary of over 10,000 words and an accumulation of 14,000 proverbs, this language is the vehicle of expression of some 17,000,000 people whose home is in South India.

No other Dravidian language has taxed the brain of the European linguist so much as the Tamil language. The Jesuit Father Joseph Beschi devoted a life-time to the study of Tamil and produced among his numerous works the famous *Grammatica Latino-Tamulica* in 1728. The first scholar to make the study of Tamil possible in Europe was the German Missionary, Dr. Ziegenbalg whose *Grammatica Tamulica* appeared at Halle in 1716. *Grammaire Francaise—Tamoule*, a remarkable Tamil grammar for the French people was written by the celebrated French Missionary Abbe Du Bois in 1863. Among British scholars who have laboured in this field Dr. G. U. Pope and Bishop Caldwell stand unrivalled.

Now leaving behind all this bombast let me come to the Tamil proverbs, which are the mental coruscations of the shrewd but humble South Indian villager more than that of his scholarly cousin.

The origin of the Tamil proverbs must be sought in the long long past when the race expressed its feelings in songs and its judgments in terse sayings—Individual proverbs may be true or half-true, but they all serve either as shrewd advice or as incisive criticisms of life and manners. Struck out in some hour of quiet contemplation on life's problems, or amid the strife of tongues at the market, the well or the village toddy-shop, and constantly polished by daily use, these proverbs are the crystallizations of the Mother-wit of the Tamil people.

Most of these proverbs are so wedded to the words of the Tamil tongue that it is well-nigh impossible to reproduce them intact in any foreign language. The following is my humble effort to translate into English, with as little divergence from the original as possible, some of the proverbs familiar to the children of the Tamil country.

The temple-cat does not fear the gods.

Though sarees be sold for a penny a piece, the dog has got to go naked.

The nose cut off in a fit of rage will not join in a fit of joy.

Where all are rude, the one with a loin-cloth is insane.

When dogs are around there are no stones; when stones are around there are no dogs.

Don't sell your elephant to buy medicine for your cat.

If the harvest is big, the rat goes for three concubines.

One stone can scare away a thousand crows.

The house that is divided even the pet monkey will desert.

What you drink that will you belch; if you drink toddy you cannot belch milk.

If you act a dog's part, you must wind up with a bark.

Put your trust in a thief if you may, but never trust a short man.

What would not a monkey do if it were a drunkard also?

A weeping man and a giggling woman are both to be shunned as shady.

What is the use of a dog that barks six months after the robbery?

It may be a monkey that you want to adopt, but first make sure of its pedigree.

Every rogue takes eight days to become a round-about fool.

A horse may cost a thousand pounds but a cheap whip is plenty.

A vile heart like an old salt-jar cracks by itself and needs none to crack it.

A gentleman is like a sandal-wood tree which perfumes the axe that cuts it.

Keep away five yards from a carriage, ten yards from horse, a hundred yards from an elephant, but a measureless distance from a wicked man.

THE CHURCH

The church is just a school, my friend,
To educate the soul;

It keeps the Christian's upward trend,
And helps him reach his goal.

If you're concerned you'll surely go
Where you can find your Lord;

'Twill be to church, while here below,
A place too much ignored.

If sickness keeps you out of there,
And something takes its place,

I hope, dear friend, you'll rest somewhere
In love, and grow in grace.

T. LEWIS DOYLE.



Anniversary of the Geylang Straits Chinese Methodist Church
Whit Sunday 1937



Chinese Methodist Kindergarten, Medan, Sumatra
Miss Lim Kay Tin, Principal

AMONG THE NEW BOOKS

Any of the books reviewed below may be obtained from the Methodist Book Room, 10 Mount Sophia, Singapore. *The prices are quoted in Straits Currency.*

A Grain of Wheat. By Toyohiko Kagawa. Hodder & Stoughton, 1936. 150 p. Price \$1.75

Toyohiko Kagawa believes that the salvation of his country and the world will be realized, not through war and revolution, but through the spiritual rebirth of people. To him love should be the supreme law of life. In the cooperative movement, toward the fostering of which he is exerting great efforts, he sees the method for achieving a Christian brotherhood in this age of materialism. In this novel, which has run through two hundred editions in Japan and which has had profound influence through the mediums of stage and screen, he strives to help others to see the vast possibilities of the cooperative movement as a means of solving many of the problems of the world—to see that through them the energies of the race and the resources of the country may be directed and conserved for the good of all, not simply a favoured few.

Speech Therapy

Clinical Studies in Speech Therapy

By Anne Hutcheson McAlister,
M.A., Ed.B.

*Lecturer in Speech Training, Jordanhill
College, Glasgow. \$7.50*

This work is written for parents and teachers who are faced with the problem of meeting the needs of individuals handicapped by speech defects. Many types of speech defect are discussed, such as those resulting from defective hearing, defective speech organs, language difficulties and emotional disorders. Case histories are given fully with the purpose of emphasising the many-sidedness of the speech defectives' difficulties, and in the hope that the sympathies of those responsible for their education in home and in school will be roused to effective concern on their behalf. Appropriate treatment is described and curative measures for each type of defect are also set forth at some length. The association between left handedness and speech disabilities is considered in connection both with stammering (difficulties in articulation) and with stuttering (inhibited speech). As the presentation is for the most part non-technical, the book should be of value not only to the scientific worker in speech therapy, but also to the parent, teacher, and lay-worker interested in the sufferer from speech defects.

Everest 1933

By HUGH RUTTLEDGE \$2.50

The Morning Post: "Everest is still unconquered. But, although no one

has trodden its summit—that white, rock-strewn cone, flying a long pennant of cloud and snow far across Nepal—while there are mountaineers of the calibre of Mr. Ruttledge and his party, the moment cannot be long delayed."

Malcolm Burr in The News Chronicle: "An inspiring book, written in the direct style of the man of action, thrilling to read."

J. M. Scott in The Daily Telegraph: "Their book, a worthy trophy, does not end. From the reader's point of view it would have been a pity if it had been cut short by success, its spirit entirely altered."

The Daily Mail: "A model of exact yet stirring narrative and an epic of sustained hardihood under appalling conditions."

The Manchester Guardian: "Comparison of this book with its predecessors is inevitable; and it may be said at once that Mr. Ruttledge has nothing to fear from the test."

The Handbook of Vocational Guidance

By C. A. OAKLEY, B.Sc. (Eng.),
B.Sc. (Nav. Arch.), Ed.B.

*Divisional Director of the National
Institute of Psychology,
and A. MACRAE, M.A., M.B.*

*Assistant Secretary, British Medical
Association. \$5.25*

"The Handbook of Vocational Guidance" has been prepared by Senior Members of the Staff of the National Institute of Industrial Psychology to be used by the greatly increasing number of teachers and others who have begun to advise pupils when leaving Secondary Schools on the choice of their careers. The Handbook contains several features which have not previously made their appearance in a psychological work on the subject of Careers. It includes, for instance, a Survey of Vocational Requirements which has been prepared in co-operation with the officers of many of the leading British professional bodies. For the first time, a classification of abilities and temperamental qualities has been made under the headings of different occupations. The Handbook also contains a chapter on Test Material, in which detailed or brief references are made to several hundreds of British and American Psychological Tests which are available for use in Vocational Guidance. One of the pleasantest features of the Handbook is two studies of Vocational Guidance cases, a boy and a girl. The preface to the Handbook has been written by Dr. C. S. Myers, Principal of the National Institute of Industrial Psychology.

Living Courageously

By Kirby Page. Farrar and Rinehart
\$2.00

In this impassioned call to high living Kirby Page suggests that courage is a necessary requisite in "living truthfully" and "living creatively."

The first one-third of the book is given to ten chapters, each a "call to action, to endeavour, to adventure, suffering in the realm of personal life and social creation. The remaining two-thirds is an anthology of modern prose and verse, taken from such men as Macmurray, Laski, Nehru, Fosdick, Rauschenbusch, Sandburg. It is a vigorous, most blazing anthology of modern socialistic writing that electrifies the view and stimulates the will. But outwardly effective action is seen to rest on inwardly disciplined living and thinking and the book aims at creating for the individual contact with "the sources of power required by an individual in this day of terrific social conflict." The whole book rings with a sense of urgency and intensity.

Is it really "visionary and utopian" to expect religious people to follow the deepest convictions at the cost of position, comfort and safety? The book claims that "lack of courage on the part of most religious people in following what they know to be the mandates of their faith is responsible for much of the barrenness and impotence of the Church." Repudiating the methods of fascism and communism, the writer states that there is "only one pathway leading upward to the City of God: radical transformation of the present social order by pacific means." But this means courage, the courage of the Christ facing a world alone. The resources are available, and we must use them.

JOHN ALEXANDER,

The Intercollegiate

University of Melbourne.

Distinguished Missionary Leader

says:

We face a world of profound human need—need of every conceivable kind from that for food and fellowship to that for confidence and hope. We believe that a more abundant life is the will of God for individuals and for humanity, and that the Christian faith in its creative aspects provides the way, for the Christian insights, values, and resources assuredly can be made to serve in relation to every range of human need. Daily experience convinces us, moreover, that through the weaving of multifarious contacts and interrelationships humanity has become truly and irretrievably one fabric, and cannot escape a common future or fate. Therefore, no Christian programme can be adequate unless it has now or ultimately to do with the whole of life everywhere. So we serve as and where we may, but always against a world pattern of need of purpose, and of possibility.

CORRESPONDENCE

A Letter from Miss Eva Sadler

On board *M.S. Montevideo Maru*,
April 7, 1937.

Dear Friends,

It hardly seems possible that in five more days we will be in America. As I have written hundreds of times on post cards this has been a wonderful trip. It has been as nearly perfect as anything can be and I am glad that I finally was able to get a certificate of sanity so that I could take it. I have been reading so much while on board that I have not written many letters and on Sunday I decided I had better write and fix in my mind some of the experiences we have had.

Mombasa was our first stop in Africa just two weeks after leaving Singapore. It is the port for Kenya and Tanyanika and the principal export is soda. There is nothing important to remember about it. Some of the streets were decorated as we thought for us but learned that the Agha Khan had just left the city the night before. His Secretary was on our boat from here to Zanzibar while he went by plane. His Secretary told some of the passengers that he was the most influential man alive to-day. No one disputed him but some of us had reservations. We visited the school run by the Church of England Mission and found that it was the summer holiday and the missionaries had gone to England.

Zanzibar was our next stop and it was as picturesque and romantic as it sounds. We arrived there the morning the Agha Khan was expected and all the people turned out in holiday dress to greet us and stayed out until he arrived. The most interesting sights were the Cathedral built on the old Slave Market, Livingston's home, and the Clove Groves. We had a splendid driver, he took us so slowly over the straight wide roads through the cloves where we could see for miles and then when we reached the narrow crooked streets of the villages and city he put speed on and seemed to take great delight in weaving in and out of the traffic. We spied a cart load of durians and asked about them and were told that the Portuguese had brought that fruit from Malaya.

Dar-es-Salaam in former German East Africa was our next stop. It is built in a beautiful harbour with a very narrow entrance which the Germans tried to obstruct during the war, by sinking a ship which turned before it sank. It is still visible but does not close the harbour. It was Sunday when we



Home of Mr. & Mrs. J. W. Hawley

arrived here and we went to services at the Church of England and met the missionaries. They very kindly took us to visit their native work the next day and the Padri has a brother living fifty miles from Miss Craven's brother so she promised to visit him.

Beira in Portuguese East Africa was our next port. It is the worst place I have ever seen. As it is the port for Rhodesia and Northern Transvaal there are many English living here. They all receive from ten to twenty pounds additional salary in order to get them to stay here. It was the first place we saw busses for whites only.

Most of the people do not own their own cars because here is no place to drive to and the busses are so convenient. There are no negro women or children in the city and eight thousand men working in the warehouses, docks and railroad sheds. We met a very interesting Swiss missionary who is representing the American Board and Swiss Mission and had started work among these men. Owing to a report of one of the American Board Representatives regarding indentured labour in the Colony no Protestant Church may work in Beira but this man has been able to form an Evangelical Society with a charter under the Government. They now have eight hundred men as members and two thousand others interested. They have night classes and clubs for them. I pitied his wife for she had always taken an active part in the work with the women and there are none here and she says she is very lonesome. One of their daughters is working for our mission at Old Umtalli. How we wished that we had planned to stay over so that we could visit our own work.

(To be continued)

A Letter from the Hawleys

Dear Editor,

We so much enjoy every issue of the Message.

Mrs. Hawley and I have both been keeping very well this winter in Florida. It has been an exceptionally mild season, but in spite of that, there have been more northern visitors this winter than any other season on record. However, no Malayan travellers rang our door-bell much to our regret. We are expecting to see Miss Sadler in Pennsylvania this summer.

I have been busy all winter getting our little bungalow home finished up. We recently had a house-warming party, somewhat in the nature of a rededication of a Christian Church, made over into a Christian Home. Forty of our friends and relatives gathered with us for an evening of worship, entertainment and friendship. The enclosed snap shot tells the outside story, but you will have to come to see us to discover how cool it is in hot weather, and snug it is before our fireplace in cold days. When are you coming?

Mrs. Hawley and I are both teaching Adult Classes in Sunday School, and I have had several invitations to speak on China and Malaya during the winter. Our Church contacts have made us many delightful friendships in this part of Tampa, and we are always glad when they say unto us, "Come, and let us go up unto the house of the Lord."

Kindly extend our best wishes to all; our hearts stretch towards Malaya; our prayers for her and her friends constantly ascend before the Throne of Him who loves her.

Cordially yours,
J. W. HAWLEY.

The Har-Will Pines
3402 Santiago St.
Tampa, Fla. U.S.A.
May 18th, 1937.

OUR SCHOOL MAIL BAG

This is a department for boys and girls who are studying in our Methodist Schools in Malaya, Sumatra and Borneo. Contributions from school boys and girls whose parents are subscribing to the Malaysia Message no matter in what part of the world they are living, will be welcome.

Original short stories, poems, descriptions of hobbies and interesting letters are considered. For each article or contribution accepted and published a year's subscription to the Malaysia Message or a book valued at one shilling or fifty cents from the Methodist Book Room, Singapore, will be given.

The editor will notify within one month those whose work will be printed. Material not used cannot be returned. Every month we shall try to print as many contributions as we can, perhaps as many as ten. The editor of the Malaysia Message thanks you for the many fine contributions sent in this month and wants to remind you to give your full name and address when writing again. This mail bag should be the opportunity for the boys and girls of many different races, nationalities and countries to become acquainted. We want you to help make this department of real value not only to the boys and girls of Malaysia but to the boys and girls of the whole world.

The Malaysia Message at present goes to the following countries: United States, Argentine, Canada, England, Scotland, Denmark, Sweden, Germany, Holland, Switzerland, Australia, India, Ceylon, China, Peru, Mexico, Korea, New Zealand, Central Africa, Borneo, Philippine Islands, Java, Sumatra and Malaya.

TAIPING TOWN

Taiping, which is situated at the foot of a range of hills is the most important town in the district of Larut. It is still the capital of Perak Government.

Taiping was in the heyday of its prosperity in the eighties, and even up to 1900 there was a number of mines. A little more than 60 years ago it was thickly covered with damp forest, where tigers, and snakes abounded.

To-day the town is but the ghost of its former self. In early days it used to be a common experience, if one chanced to go down the main road for an evening walk, to notice the street crowded with throngs of coolies, who came from the mines to have a view of the town after their hard day's labour.

At present the town is a delightful one, and its growth has been rapid. It is supposed to be one of the biggest and largest towns in the state of Perak. The beautiful Lakes and the lovely hills are bound to bring great enjoyment to people who are in bad health.

As proofs of modernity, Taiping is blessed with a powerful electric light station and also is supplied with pure water from the reservoir of Maxwell Hill. There are waterfalls, on the range of hills, which look like a great splash of white paint against the green foliage of the trees around.

From the bridge-path leading to the hill-bungalows, another path branches off to the waterfalls and to the Government reservoir, which supplies the whole of Taiping town with water.

The town has been famous for its angusena trees, planted on both sides of the roads. When, in certain months of the year, the yellow blooms burst forth, a prettier sight can not be imagined. At present many of the gigantic trees have been cut down,

for they are very dangerous for both houses and traffic.

The town has a very large number of houses, and generally the houses are shop houses. The largest shops are the drapers. The market is very large and is divided into eight sections. The busiest times are in the morning and evening.

by
Ooi Theam Soo

A. C. S.

Taiping.

HOW TO BE HAPPY.

Grandfather said on Thanksgiving day.

"If you want to be happy, then give something away."

So he sent his nice, fat turkey to the shoemaker.

The shoemaker received the turkey and said.

"What a big bird it is! I no more need my chickens. I will give them to my friend, Widow Lee."

When Widow Lee received the chickens, she said.

"I am so happy. I will give my pumpkin-pie to Mrs. Murphy."

Mrs. Murphy received the pumpkin-pie. She was so happy, she said.

"What a beautiful pie! I am so happy. I will give my ginger-cake to the orphans next door!"

When the orphans received the ginger-cake, they were so happy. They wondered what they could do. One of them said.

"We will save the crumbs, and throw them to the birds."

The birds ate the crumbs, and sang.

"If you want to be happy, then give something away."

Edward Trevor

Horley Hall, Ipoh

Age 13 years 11 months

Standard IV.

CHINESE SUPERSTITION

The Eastern people are very superstitious. As I am a Chinese boy I know of many superstitions which many of my race still believe.

When a Chinese goes to the temple or to his friend's birthday party, he wears red clothes, for he believes that the red colour is a sign of good fortune while black or white is unlucky. You may have noticed that the Chinese wear black or white when they attend a funeral.

Chinese consider the spilling of oil or the breaking of glass vessels on the first or fifteenth of every month as a sign of bad luck; the reason for this I do not know.

Women when they want to wash their hair choose a lucky day; some of them who have queues dare not present themselves at their friends' house when they have washed their heads for their hair would be disheveled and blackness would show around their heads, a colour which they consider unlucky.

On Chinese New Year day you can never find a broom in a Chinese house. If you do find one you could never persuade the occupants to sweep the house, for they think that all the good luck would be swept away. Why they do not think that all the bad luck would also be swept away I do not know.

A young baby, able to sit and play is given certain articles from which to choose. Each article represents a profession. If a baby chooses a book his parents would say that he will become a teacher or a learned man, interested in books. If he chooses the sword, the parents would say that he will become a soldier.

In a Chinese ship the crew are not allowed to eat both sides of a fish. The Chinese fish is served whole and the fish always lies on one side; if the Chinese crew ate the other side of the fish they would have to turn over the fish and they think that the ship too would turn over and sink.

Chong Seck Chim,
std. VI A.
M.B.S., K.L.

OUR TADPOLES

Tadpoles are found in rivers. They are black and have no hair. They are pretty in colour. They eat flies and other insects. One of the girls brought six tadpoles to class. They were kept in a bottle and lived for a few hours. Our tadpoles had two eyes, two legs and a tail. We were very sorry that the tadpoles died. One of the boys poured pipe water in the bottle. The bottle was too small to give them air. I threw away the water and the tadpoles because there was a bad smell.

T. Jayaratnam,

Std. III., A.C.S. Seremban,

Age: 12.

CHANGE ALLEY

Dear Friends,

One day my friend and I went to Change Alley for a stroll. It was a bright Saturday morning and we went together to Change Alley hoping to see some interesting things there. We all know that Change Alley is a small lane where there are many things to eat and buy. It is a place where one can purchase goods or articles at the lowest price but, of course, one has to bargain for them.

As we entered the lane we came across many things that we had never seen before. We did not know what to buy because there were many things that attracted our attention.

As we were walking from one shop to another, we were fortunate enough to hear an obvious conversation between a customer and a salesman. They were discussing a shirt. The salesman, who knows how to talk a bit of English began to talk about his goods to the customer. He was talking to the customer about the quality and the price of the shirt. He said that his shop sells all the best commodities in Change Alley. He spoke to the customer in English and produced words that are not found in the English dictionary. My friend and I laughed at the salesman until he stared at us. I can remember a sentence which the salesman spoke. He said "I say meng, this sar is vally vally good man". When I heard this I laughed aloud and then we went in the Change Alley Tiffin Room where we had our tiffin. Then we went home after spending a delightful day at Change Alley.

Yours sincerely,

Boey Yoke Chee

A. C. S., Std. VII

Singapore.

THE OPENING OF THE SINGAPORE AIRPORT

The Singapore Airport was opened on the 12th of June 1937. Long before it was due to be officially opened by His Excellency, Sir Shenton Thomas, it presented a most animated scene. Favoured by fine weather, people came from as far away as the Dutch East Indies and Malacca. Before the arrival of His Excellency, the Governor, the public were given the privilege of inspecting the giant aeroplanes at close quarters. Shortly before 4.20 p.m. everyone was ushered away from the aeroplanes, except those who had special passes from the manager of the Airport.

Everyone turned his face to the North when the time had come for the expected arrival of His Excellency, who would land on the Airport. At last our expectations were fulfilled, when we saw a group of thirty-five Royal Air Force aeroplanes, seaplanes and flying boats. It was a glorious sight, giving us the most vivid impression of the power and might of the British Forces in Malaya. As His Excellency landed, the National Anthem was played and everyone stood at attention.

Major Nunn, who was responsible for the completion of the Airport, addressed the gathering. He praised the work of the Public Works Department, and congratulated the officers and the Municipality on their work and co-operation. Then he briefly described the nature of the Airport before it was completed and after it had received the finishing touches. Then he called upon His Excellency, the Governor, to declare the Airport open. Sir Shenton spoke of the foresight of his predecessor and the great amount of work that had been done to complete the Airport. With the firing of a rocket the Singapore Airport was declared open by His Excellency.

The people present were given a unique treat consisting of an air display. Everyone gasped with admiration at the progress of civil aviation. The splendid performances of the aeroplanes made an impression on me that I shall never forget.

Some fortunate persons enjoyed "joy-rides" in the aeroplanes. At night there was an illuminated display given by an expert pilot in an aeroplane.

by

Ong Chu Seng,

Anglo-Chinese Secondary School,

Singapore.

Senior A.

The METHODIST GIRLS' SCHOOL, Sibu, Sarawak, held its Annual Exhibit and Sale of Handwork on June 1st & 2nd. The first day was given over to the people of Sibu while the crowd of the second day consisted mainly of people from the outlying communities.

Beautifully decorated booths filled with a variety of handwork and sewing—the work of the pupils and teachers of the school—greeted the eyes of visitors.

The sale amounted to more than \$400 the profits of which will be used largely for the care of the orphan children within the school.

Four teachers of the METHODIST GIRLS' SCHOOL, SIBU left for China by the "S.S. Katong" on Saturday, the 3rd July. They were the Misses Diong Ing Ling, Luk Kui Ing, Uong Peck Chio and Ling Sieu Chiu. They are seeking to increase their effectiveness as Christian teachers by taking a two year course in the Nanking Women's Seminary. They were the guests at several farewell functions just prior to their sailing. A large group of students gathered at the wharf to see them off. Their places in the teaching staff of the M.G.S. have been temporarily filled and the school will look forward to their return after a period of further preparation for their tasks.

Methodist Girls' School, Singapore

The Methodist Girls' School, Singapore, holds its annual Cambridge Day Programme, at 5 p.m., Friday 16th July, 1937, at the Straits Chinese Methodist Church, 3, Kampong Kapor Road, Singapore. Mrs. Edwin F. Lee presented the School Certificates to twenty-three girls and Junior Certificates to forty-two girls. A very attractive programme was arranged, including an address by Bishop Edwin F. Lee.

The ANGLO-CHINESE SCHOOL, PARIT BUNTAR, held their 17th annual athletic sports on the public Padang, Parit Buntar, Saturday afternoon, July 17th.

The ANGLO-CHINESE CONTINUATION SCHOOL, Singapore, held its annual athletic sports meeting at Jalan Besar Stadium, Singapore, on the afternoon of July 23rd.

The STRAITS CHINESE EPWORTH LEAGUE, Singapore, held its 5th annual swimming carnival Saturday afternoon, June 19th 1937 at the Y.W.C.A. Swimming Pool. Miss L. M. Corbett, M.A. at the conclusion of the carnival distributed the prizes to the winners.

PARIT BUNTAR A.C.S. SPORTS

Boys Commended for keen Spirit.

Keen interest was evinced in the Inter-House Sports of the Anglo-Chinese School, Parit Buntar, which was held on Saturday the 17th July on the Public Padang.

Two pavilions decorated with bunting and creepers accommodated with visitors and the competitors. The 32 items in the programme were gone through without a hitch. The Champion House of the day was the Laidin House with 91 points while the Lo Heong and the Lo Tee Houses tied for Runners-up with 82 points. The Champion athlete was M. Muthukumar from the Laidin House who had 13 points to his credit. During the interval the visitors and officials adjoined to the School building where tea was served.

Acting Principal's Speech.

At the conclusion of the Sports, Mr. Ng Chin Choon, the Acting Headmaster addressed the gathering inter alia, as follows:—

We are particularly indebted to our popular District Officer, Raja Kamaralzaman, not only for the use of this padang this afternoon and the other padang for our practices, but also for the continued support and interest he has shown in the affairs of the School. We are grateful to him for his presence here this evening to give away the prizes.

I wish to congratulate the Laidin House for their success in winning the Wong Brothers' Shield. I am sure Che Laidin, who has written regretting his inability to be present, will be much gratified to know that the House that bears his name has again carried away the Shield this year.

I have also to thank the Teachers for the work they have done to train the children and to thank everyone of you and all those who have in anyway contributed to the success of this evening's function.

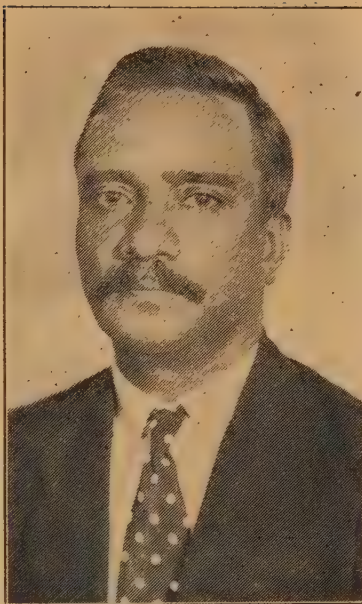
Dr. Dodsworth

Dr. M. Dodsworth after remarking on the keen spirit of rivalry and enthusiasm shown by the children, especially the Class C. Boys, congratulated the Headmaster and the staff on the splendid work they had done. On behalf of the Mission he wished to thank Mr. Ng Chin Choon for carrying on the work so successfully, pending the arrival of the Headmaster Mr. Patterson—a man experienced in school matters. He was glad to note the support of the communities of the district, particularly their popular District Officer, and hoped that the same support would be extended to the new Headmaster.

The District Officer before distributing the prizes, said that he was glad to be present at their Annual School Sports, which he had always enjoyed.

Three hearty cheers for the District Officer brought the function to a close.

—Straits Echo.



Mr. J. Appaduray

'ABLE TEACHER AND PREACHER'

Mr. J. Appaduray Feted
Services to Methodist Mission

The members of the Tamil Methodist Church held an "At Home" in the hall of the Ipoh Anglo-Chinese School, on Friday July 2nd in honour of Mr. Joseph Appaduray being awarded the Malayan Certificate of Honour on the occasion of the birthday of His Majesty the King.

Besides a large congregation of the church, there was a fair number of representatives of various communities present.

Speaking on behalf of the congregation of the Tamil Church, Mr. A. Thamboo, a senior member of the congregation, said that he had known Mr. Appaduray for many years and had known him to be an able preacher and teacher. He had made a valuable contribution not only to the growth of the Church but also to the Anglo-Chinese School and the Methodist Mission. He expressed the hope that he would enjoy a long life and continue to do the useful work that he had been doing.

As a mark of appreciation of his service for the Church he garlanded Mr. Appaduray and presented a bouquet of flowers to Mrs. Appaduray.

Religion and Education

Mr. S. Seenivasagam, M.C.S., speaking on behalf of the guests, said that during his stay in Ipoh Mr. Appaduray had dedicated his life to the cause of religion and education in the state. He was one of those who had practised what they preached and he wished him the best of luck. He thanked the pastor and other members of the Tamil Church for the opportunity that they had provided him and the other guests to join them in congratulating Mr. Appaduray on the honour that had been conferred on him.

Contribution to School

Mr. P. Bell, principal of the Ipoh Anglo-Chinese School, referred to the various services that the guest-of-honour had rendered to the school and to the mission. As a teacher, he added, Mr. Appaduray had the happy faculty of teaching the boys in a way that they kept in touch with him and the school after they had left school and even if they happened to be far away.

Rev. Fred David also paid a tribute in similar terms for his numerous services for a very long period to the church of which he was the key-man, the school and the mission and he said that it would be difficult to forget Mr. Appaduray when speaking of the Anglo-Chinese School.

A Great Event

Mr. Appaduray thanked the pastor Rev. Fred David, the members of the congregation and the various speakers for their kind sentiments. He was extremely grateful to them for all that they had done him and he said that that day's function would go down in his history as one of the events which he would never forget.

After briefly referring to his arrival and work he had done for the school and the mission he said that it gave him immense pleasure to do service—service that would please God. He was also grateful to the Anglo-Chinese School and the Mission for the opportunities they had provided him to do some service.

—Malaya Tribune

Borneo Methodism Organizes into Mission

At a joint session of the District Conferences of the Sibuan and Sarik Districts of Methodism in Sarawak Borneo, on the 16th June the work was organized into a Mission. This is a step toward the organization of a Conference apart from the Malaya Annual Conference. The date for that organization must necessarily be some years ahead but the interest shown by the workers and the progress of the work as shown by their reports indicate that Sarawak Methodism is trying to prove its worthiness of becoming a Missions Conference.

Sarawak Methodism reports another successful Pastors' Training School, held June 17-23. The Rev. H. B. Amstutz a Dean had made adequate preparation and a good choice of faculty. Bishop E. F. Lee, Dr. R. L. Archer, and The Rev. Hong Hang Keng were his fellow teachers. Interest and attendance was of a high order. The pastors acknowledged their need of training and eagerly seized this opportunity for training and inspiration to help them continue to fit themselves for their tasks. The registration included 35 active pastors, 2 teachers, 2 laymen and a Bible Woman. The Rev. Amstutz had to return to Singapore early on account of illness but the interest was kept up and substitute teachers were secured locally. The District Superintendents, The Rev. Uong King Hwo and Lee Hock Hiang conducted discussions of the local problems the preachers had to face.



GOH TENG KHENG

The Penang Champion Spring-board Diver. He has been elected to represent Penang in The Malayan Chinese Olympiad at Singapore on the 30th., 31st. of July and 1st., 2nd. of August, 1937.

He is the Fourth Vice-President of The Penang Chinese Epworth League and member of The Penang Union Epworth League.

We congratulate him.

PALEMBANG EPWORTH LEAGUE

The third week of April was a memorable one in the history of Palembang Epworth League. After the official opening of the new school on the 16th, and the dedication of the new church on the 18th, at which functions Bishop Lee officiated, the Leaguers staged the play "Twice Is Too Much" in the new social hall on the evening of the 23rd—for the benefit of the music department of the Epworth League. The play, which drew an unexpectedly big crowd, was a distinct success, the boys and girls doing their parts admirably. It was a happy coincidence that Bishop and Mrs. Lee were able to attend. Mrs. Yap Tuh Ying, the first vice-president of the League should be congratulated on her fine direction.

The Sunday following saw the installation of the new League officers for 1937 in the new church at which Rev. C. L. Tobing and Dr. Prussner officiated.

The officers for 1937 are:—

- President
Mr. M. L. Tobing.
1st Vice-President
Mrs. Yap Tuh Ying.
2nd Vice-President
Mrs. Kho Tiam Hoei.
3rd Vice-President
Miss Nah Yong.
4th Vice-President
Mr. Basunie.

Secretary
Mr. Ong Keck Lye.
Treasurer
Mr. Soerip

M. L. T.

BIG GOVT. GRANT FOR SENTUL SCHOOL

To Serve Needs of Railway Township.

The Selangor Government has made an additional capital grant of \$10,000 to the new Methodist Boys' School in Sentul, the suburb of Kuala Lumpur where there is a big railway workers' township.

This makes the total of \$34,250 for this grant in aid school. Its total cost of building will be approximately \$70,000 stated the Principal the Rev. Preston L. Peach. —*Straits Times*.

KEEN RIVALRY AT NIBONG TEBAL, A.C.S. SPORTS.

Greens Emerge Champion House of the Day

On Saturday, 10th July, a big gathering of parents and well-wishers witnessed the Eighth Annual Athletic Sports of the Anglo-Chinese School which were run under an ideal weather on the Caledonia Padang.

So keen was the rivalry exhibited by the boys and girls that the interest of the spectators was held until the end of a programme consisting of 28 events, when the Greens finally emerged the Champion House of the day. Feature of the Sports was the 100% attendance of the judges.

At the conclusion of the sports, Mr. Looi Leng Yim, Headmaster of the school, thanked the patrons, judges, officials and all those who had helped to make the sports a success.

The Manager, Mr. B. H. Baughman, spoke briefly expressing great pleasure in seeing the various communities well represented among the spectators. He reminded those present that the Mission was grateful for the splendid co-operation given by the Nibong Tebal public to the Anglo-Chinese School. He commenced on the fine sporting spirit of all the competitors and congratulated the Headmaster and staff on the splendid success of the sports.

Trophies

Individual Championship Cup presented by C. M. Sheriff, Esq., won by Kanniah (Blue).

Inter-Colour Cup A presented by A. Forsyth, Esq., won by the Reds.

Inter-Colour Cup B presented by R. J. Stewart, Esq., won by the Greens.

Inter-Colour Cup C presented by D. Jeremiah, Esq., won by the Greens.

The C. M. Sheriff Challenge Shield presented by C. M. Sheriff Esq., won by the Greens.

First—Greens .. 142 Points

Second—Reds .. 128 "

Third—Blues .. 104 "

A bouquet was presented to Mrs. A. G. Malcolm who gave away the trophies and prizes, after which three cheers were given to her.

Mr. LEONG MUN TONG, representative of the Methodist Book Room, 10 Mt. Sophia, Singapore, will be visiting all the Mission stations with books during September and October. He plans to be in Penang, Monday, Sept. 13th and will visit the Anglo-Chinese Schools in regular order from north to south.

TAIPIING EPWORTH LEAGUE

New Cabinet Officers for the year 1937. They were installed recently by the Rev. B. H. Baughman.

President:

Mr. Yee Chin Yew.

1st Vice-President:

Mr. Sebastian Itoh.

Asst. Vice-President:

Miss Lim Swee Eng.

2nd Vice-President:

Mrs. Yee Chin Yew.

3rd Vice-President:

Miss Lim Beng Hui.

4th Vice-President:

Mr. Yap Gim Soon.

Hon Secretary:

Mr. Tay Chin Joo.

Hon. Treasurer:

Miss Pundalay.

FOOCHOW EPWORTH LEAGUE

Under the able guidance of our new president, Miss Shih, the Foochow Epworth League continues to advance although numerically no increase in membership has been registered. Several important services had been held during the past few months. To mention only two, we had a special Easter service at which a one-act play was staged, and a special coronation service.

We are very fortunate this year in having been able to invite many distinguished people to address us at our weekly devotional services. Among them were Mr. C. D. Sing, Secretary-General of the Y. M. C. A. South Fokien, and Miss Lucy Wang, President of the Hwa Nan College, Foochow. Both of them gave very inspiring and interesting speeches which completely captivated the audience. Plans are under way to invite more distinguished visitors from China to address us in future. Attendance at all the devotional meetings has been very satisfactory.

We are very sorry that Mr. Martin Chen, one of our energetic 1st vice-presidents, has gone to Serikei, Sarawak, to teach. We hope, however, he will be back in a few months' time. Mr. Wang Kah King has now been appointed to act for him. Another useful addition to our cabinet is Miss Ho Mee Ging who has been appointed as one of the 4th vice-presidents. We have every reason to believe that Miss Ho, being well-known as a faithful and conscientious worker, will be able to assist in putting new life in to the 4th department.

MAHATMA GANDHI AND Dr. MOTT

During his stay in India, Dr. Mott paid a visit to Mahatma Gandhi and discussed with him various important subjects. From the very full report of this interview which has appeared in the "Harijan" we select the following passages:

Gandhiji: "So far as I am concerned with the untouchability question, it is one of life and death for Hinduism. As I have said repeatedly, if untouchability lives Hinduism perishes, and even India perishes; but if untouchability is eradicated from the Hindu heart, root and branch, then Hinduism has a definite message for the world. That untouchability is an ancient custom I admit, but there are many such things intertwined with Hinduism because it is an ancient religion, even a prehistoric religion. Instead of being the dead faith that it threatens to be, I want it to be a living faith, so that it may exist side by side with other religions of the world."

Dr. Mott: "The importance of this movement lies beyond the frontiers of India, and yet there are few subjects on which there is more confusion of thought. Take for instance the missionaries and missionary societies. I am Chairman of the International Missionary Council which combines 300 Missionary Societies in the world. I have on my desk reports of these societies, and I can say that their interest in the untouchables is deepening. I should be interested if you would feel free to tell me where, if anywhere, the missionaries have gone along wrong lines. Their desire is to help and not to hinder."

Gandhiji: "I cannot help saying that the activities of the missionaries in this connection have hurt me. They with Mussulmans and the Sikhs came forward as soon as Dr. Ambedkar threw the bombshell, and they gave it an importance out of all proportion to the weight it carried, and then ensued a rivalry between these organizations. It hurt me to find Christian bodies vying with the Muslims and Sikhs in trying to add to the numbers of their fold. It seemed to me an ugly performance and a travesty of religion. They even proceeded to enter into secret conclaves with Dr. Ambedkar. I should have understood and appreciated your prayers for the Harijans, but instead you made an appeal to those who had not even the mind and intelligence to understand what you talked, they have certainly not the mind and intelligence to distinguish between Jesus and Muhammad and Nanak and so on."

Dr. Mott referred to the Archbishop of Canterbury's speech, and the talks he had with him, and other bishops and missionary leaders in England, and

emphasized the fact that the Christians in no way seem to be bidding with others for the souls of the Indian people. He said he had a reassurance from the free as well as the state church leaders, but in the secular papers it had got abroad that Dr. Ambedkar could hand over 50 million people to those who were prepared to accept them. He had sensed that it might mean a tremendous disservice. "The most trustworthy leaders of Protestant Missionary forces," said Dr. Mott, "would give what you have said great heed. They do believe increasingly in work for the untouchables. Tell us what we can wisely do and what we cannot wisely do."

Gandhiji: "So far as this desire of Dr. Ambedkar is concerned, you can look at the whole movement with utter calmness and indifference. If there is any answer to Dr. Ambedkar's appeal, and if the Harijans and he take the final step and come to you, you can take such steps as your conscience suggests. But to-day it seems unseemly and precipitate to anticipate what Dr. Ambedkar and Harijans are going to do."

Dr. Mott: "I agree that we ought to serve them whether they become Christians or not. Christ offered no inducements. He offered service and sacrifice."

Gandhiji: "If Christians want to associate themselves with this reform movement they should do so without any idea of conversion."

Dr. Mott: "Apart from this unseemly competition, should they not preach the Gospel with reference to its acceptance?"

Gandhiji: "Would you, Dr. Mott, preach the Gospel to a cow? Well some of the untouchables are worse than cows in understanding. I mean they can no more distinguish between the relative merits of Islam and Hinduism and Christianity than can a cow. You can only preach through your life. The rose does not say: 'Come and smell me'."

Dr. Mott: "But Christ said: 'Preach and Teach,' and also that Faith cometh by hearing, and hearing by the word of God. There was a day when I was an unbeliever. Then J. E. K. Studd of Cambridge, a famous cricketer, visited my University on an evangelistic mission and cleared the air for me. His life and splendid example alone would not have answered my question and met my deepest need, but I listened to him and was converted. First and foremost we must live the life; but then by wise and sympathetic unfolding of essential truth we must shed light on processes and actions and attitudes, and remove intellectual difficulties so that it

may lead us into the freedom which freedom indeed. You do not want to Christians to withdraw to-morrow?"

Gandhiji: "No. But I do not want you to come in the way of our work, if you cannot help us."

Dr. Mott: "The whole Christian religion is the religion of sharing of life, and how can we share, without supplementing our lives with words?"

Gandhiji: "Then what they are doing in Travancore is correct? There may be a difference of degree in what you say and what they are doing, but there is no difference of quality. If you must share it with the Harijans, why don't you share it with me, Thakkarbari and Mahadev? Why should you go to the untouchables and try to exploit the upheaval? Why not come to us instead?"

Dr. Mott: "The whole current of discussion since the Ambedkar declaration has become badly mixed with other unworthy motives, which must be eliminated. Jesus said: 'Ye shall be witnesses unto me.' A good Christian has to testify what he has experienced in his own life or as a result of his own observation. We are not true as His followers, if we are not true witnesses of Christ. He said: 'Go and teach all help through the mists and lead them out into larger light'."

Gandhiji: "I do not think it is a matter which admits of any compromise at all. It is a deeply religious problem and each should do what he likes. Your conscience tells you that the present effort is your mission, you need not give any quarter to Hindu reformers. I can simply state my belief that while the missionaries are doing to-day do not show spirituality."

CHINESE AND JAPANESE CHRISTIANS

While the governments of China and Japan oppose one another with ever increasing arms, the Christian leaders in both countries are making plans to get together. The National Christian Council of China was invited to a joint conference by the Christians of Japan. The cordial reply of acceptance followed.

We have the same desire for closer fellowship between the Christians of China and Japan. We here want to extend to you and your leaders of the most cordial invitation to come to China to hold a week's retreat. It is indeed desirable that we should come together for quiet meditation and prayer, to find the ways and means to promote understanding between China and Japan, and to bring about the spiritual unity of both nations as Christians.

(Nofrontier News Service)



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GRIN & BEAREM

Mrs. Fussey: "Are you sure these are strictly fresh eggs?"

Grocer: "Certainly, madam. The farmer who brings them to me refuses to keep chickens which lay any other kind."

The newly rich woman was trying to make an impression: "I clean my diamonds with Ammonia, my rubies with Bordeaux Wine, my emeralds with Danzig Brandy, and my sapphires with fresh milk."

"I don't clean mine" said the quiet woman sitting next to her; "when mine get dirty, I just throw them away."

"I wonder why so many marriages are failures?"

"It must be because so many inexperienced people go into it."

First Crook: "How did Bill die?"

Second Crook: "He fell through some scaffolding."

First Crook: "Whatever was 'e doing up there?"

Second Crooke: "Being 'anged."

A man wrapped up in himself makes a very small package.

Recruiting Officer (to new recruit)—"What's your religion?"

New Recruit (promptly and very smartly)—Militia, sir.

Recruiting Officer—No, no! I said religion.

New Recruit—Oh, religion, sir. I beg your pardon. I'm a plumber.

—*Chelsea Record.*

"I understand," said a young woman to another, "that at your church you are having such small congregations. Is that so?"

"Yes," answered the other girl, "so small that every time the minister says, 'Dearly Beloved,' you feel as if you had received a proposal."

A Good Start

A donkey had been very stubborn, and the man, exasperated, had gone to a chemist for something to make it go. The chemist gave it something, and before they could recover the wits the donkey was out of sight.

"How much did you give it?" asked the man.

"Four drops," answered the chemist.

"Well, give me eight drops—I've got to catch it."—*Modern Times.*

"Hello! Hello! This is Smith, Smith and Smith, solicitors."

"Oh, yes! Good morning, good morning, good morning."

"Is your new horse a dray horse?" said the inquisitive lady.

"It's a brown horse—cut out that baby talk," said the owner.

BISHOP & MRS. EDWIN F. LEE sail for Sumatra July 29th on the s.s. "Gen. van der Heyden". Bishop Lee will attend the mid-year committee meetings in Medan and make some visitation of the North Sumatra Mission Field. He returns to Malaya September 1st and plans to sail for the Philippine Islands September 5th, to be gone until October 17th.

The REV. A. V. KLAUS and the REV. RAGNAR ALM were Methodist delegates at the Annual Conference of the Rhenish Mission held in Sipoholon, Sumatra, the second week of July. On July 11th Messrs. Klaus and Alm dedicated a new jungle church at Lumban Ria, Asahan.

The REV. and MRS. A. V. KLAUS, and daughter ESTHER sailed on furlough August 2nd from Belawan by the s.s. "Potsdam". They plan to spend several months in Holland on their way home to America.

DR. E. STANLEY JONES after a very successful period at the Sat Tal Ashram of the Himalaya mountains sailed from Bombay for Singapore on the s.s. "Anyo Maru" July 16th. Due to the fact that his boat was delayed, the meetings which had been planned in Singapore for Sunday and Monday, July 25th and 26th were cancelled. Dr. Jones, however, carried out the remaining part of his schedule, speaking on Tuesday and Friday, July 27th and 30th several times in Kuala Lumpur and again Wednesday and Thursday, July 28th and 29th in Penang. Saturday morning Dr. Jones spoke to a group of teachers, Christian workers and pastors at Wesley Church, Singapore, on the subject "Discipline". He sailed Saturday noon on the "Ranpura" for China where he will be engaged for about six months in an evangelistic campaign among the students of the university centres. The work to which he goes is a very taxing, one especially in view of the present political tension and Dr. Jones has asked that his many friends in Malaya follow him with sympathy and prayers. After his campaign in China he hopes to go to Manila and may possibly spend some time in Malaya before he returns to India. We join with his many friends in prayers for the successful outcome of his evangelistic campaign in China where he will be working in cooperation with the National Christian Council, 169 Yuen Ming Yuen Road, Shanghai.

DR. R. L. ARCHER sailed from Singapore Thursday, July 29th, by the K.P.M. boat for Medan where he is to attend the midyear meetings of the Sumatra Mission.

The REV. GOH HOOD KENG, pastor of the Straits Chinese Methodist Church, Singapore, has been appointed by H.E. the Governor to be a Justice of the Peace for the Settlement of Singapore. We understand that this is the first time in the history of the colony that a Methodist minister has been thus honoured. We join with his many friends in congratulating the Rev. Goh Hood Keng for the honour thus bestowed in recognition and appreciation of his long years of faithful service to the Straits Chinese community.

Dinner in Honour of the

Rev. Goh Hood Keng

Members of the Official Board and their wives, representatives of the Sunday School, Epworth League, Church Choir, Ladies Aid Society, the Malay speaking congregation and members of the Methodist Mission gave a dinner at the Happy World Restaurant June 16th 1937 to the Rev. Goh Hood Keng in honour of his being created a Justice of the Peace recently by H.E. the Governor. Mr. Lee Choon Eng on behalf of those present expressed to the Rev. Goh their appreciation and pleasure on learning of the well-deserved honour which had been conferred upon him by the Governor.

First Asiatic Christian Minister to be appointed a Justice of the Peace in Malaya, the Rev. Goh Hood Keng is one of the most forceful pulpit personalities in the Peninsula today.

Some may consider him somewhat old-fashioned in his theological views, but the strict code of morality that he preaches in a city with many contrary influences has wrought immense good among the young generation of English-speaking Chinese men and women.

It is from this class that he draws his congregation to the biggest Methodist church in Malaya and he is equally well-known in other parts of the Peninsula, where his visits are an event in church life and his addresses frequently receive some prominence in up-country papers.

Against Dancing

Goh Hood Keng is fearless in his opinions. Three years ago, he was much in the limelight owing to the firm stand which he took against dancing in the Press controversy that raged with the rise in popularity of the cabarets.

He looks back on 20 years in the ministry, during part of which he was schoolmastering, but the work of his church grew so steadily that it soon required all his time and energy.

A widely-travelled man, Goh Hood Keng represented the Malayan Churches at the General Conference of the Methodist Church at Iowa in 1920.

He is to undertake another evangelical tour of Java in the near future.

—*Sunday Times.*

The REV. GOH HOOD KENG sailed for Java early in July to spend three weeks in an evangelistic campaign among the Java Chinese of western and central Java.

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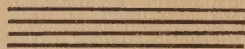
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